THE PREACHING OF JESUS

Rev. D. M Ross, D.D.

Central BAPTIST
THEOLOGICAL SEMINARY

KANSAS CITY, KANSAS

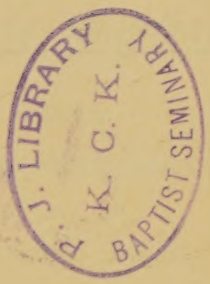
brary

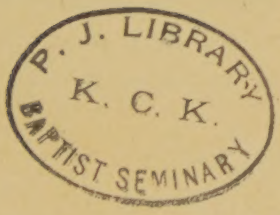
eats of

On pa

LIBRARY
C. K. Y.
BAPTIST SEMINARY

232
R. 733


P. J. LIBRARY
K. C. K.
BAPTIST SEMINARY


P. J. LIBRARY
K. C. K.
BAPTIST SEMINARY

Handbooks for Bible Classes and Private Students

EDITED BY

PROFESSOR MARCUS DODS, D.D.

AND

REV. ALEXANDER WHYTE, D.D.

THE TEACHING OF JESUS

BY REV. D. M. ROSS, D.D.

THE TEACHING OF JESUS

BY

REV. D. M. ROSS, D.D.
GLASGOW

Jesus
Christology
Bible

Dup.
Sem
6/9/33

EDINBURGH
T. & T. CLARK, 38 GEORGE STREET
1904

LIBRARY
CENTRAL BAPTIST SEMINARY

Printed by
MORRISON & GIBB LIMITED,
FOR
T. & T. CLARK, EDINBURGH.
LONDON: SIMPKIN, MARSHALL, HAMILTON, KENT, AND CO. LIMITED.
NEW YORK: CHARLES SCRIBNER'S SONS.

232.954
R823
21895 Withdrawn

TO

THE MEMBERS

OF

MY FORMER CONGREGATION

IN DUNDEE

AND OF

MY PRESENT CONGREGATION

IN GLASGOW

IN WHOSE FELLOWSHIP I HAVE SAT

AT THE FEET OF THE GREAT TEACHER

THIS LITTLE VOLUME IS

DEDICATED

IN GRATEFUL RECOGNITION

OF MANY KINDNESSES

11284

PREFATORY NOTE

THE study of the teaching of Jesus in this volume is based upon the first three Gospels. The Fourth Gospel has been drawn upon only for illustration of the teaching as set forth by the Synoptists. To give an exposition of the teaching of Jesus based on the Fourth Gospel would require a volume for itself. Even with the scope of our study thus restricted, the limits of a handbook have made it necessary to treat many topics somewhat meagrely.

Among the books I have consulted, I owe most to Wendt's *Lehre Jesu* (translation of the second German volume by Messrs. T. & T. Clark). One or two German monographs not referred to in the text deserve special mention - such as Baldensperger's *Selbstbewusstsein Jesu* now appearing in enlarged form, Schwartzkopff's *Weissagungen Jesu Christi* (translated), and Haupt's *Eschatologische Aussagen Jesu.*

The quotations from Scripture are uniformly made from the Revised Version.

P. J. LIBRARY
K. C. K.
BAPTIST SEMINARY
7

CONTENTS

CHAPTER I.

PAGE

CHRIST THE SUPREME TEACHER 16–24

What did the Master Himself teach? 17
Revelation culminates in Christ 19
Portrayed as a Teacher by the Evangelists 20
His own Emphasis on His Teaching 21
The First Generation of Christians and His Teaching . . 23

CHAPTER II.

OUR SOURCES OF INFORMATION 26–45

No writing of His Own 27
Reminiscences of Disciples 28
1. The First Three Gospels 28
Part played by Oral Tradition 29
Written Collections of Reminiscences earlier than our Present Gospels 31
Origin of the Canonical Gospels 32
Oral Tradition side by side with the Canonical Gospels 34
Personal Bias of the Evangelists 35
Possibility of Free Reports of Christ's Sayings . . 36
Possibility of Additions to the Gospels . . . 38
Christ's Sayings thrown into Groups by the Evangelists 39
2. The Fourth Gospel 41
3. Other Sources 43
The New Testament 43
Early Christian Literature 44

CHAPTER III.

PAGE

THE FORM OF THE TEACHING 46–59

Form influenced by the Purpose 47
Circumstances in which Christ taught 48
Simplicity and Terseness of Language 50
Picture-Speech 52
The Landscape of Palestine and the Social Life of the People reflected in Christ's Picture-Speech 52
Varieties of Picture-Speech 55
1. Illustration by Concrete Cases 55
2. Similes 56
3. Metaphors 56
4. Imagery from Natural Law 57
5. Imagery from Social Law 57
6. Invented Stories to illustrate Spiritual Truth by the Events of Common Life 58
The Worth of Picture-Speech for the Teacher's Purpose . 58

CHAPTER IV.

ORIGIN OF THE TEACHING 60–66

A Necessary Distinction 61
The Old Testament Scriptures 61
Contemporary Jewish Thought 62
Chief Factor, the Unique Personality and Experience of the Teacher 63
His own Account of the Origin 64
Significance of this Origin of the Teaching 65

CHAPTER V.

THE FATHERHOOD OF GOD 68–80

Christ the Revealer of God 69
The Love of God 70
Foregleams in the Old Testament 70
Christ's Higher Thought 71
His Thought expressed in a New Name 73

PAGE
Fatherhood and Sovereignty 76
The Intimacy of God's relation to Man 78
The Fatherhood of God, and the Universalism inherent in Christ's Religion 80

CHAPTER VI.

FILIAL TEMPERS 82–88

Contrast between Judaism and Christianity . . . 83
Humility 84
Penitence 85
Trustfulness—Optimism 86
Aspiration—Prayer 88

CHAPTER VII.

THE WORTH OF MAN 90–98

Man as a Child of God 92
Christ's Estimate of Childhood 93
'Man of more Value than a Sheep' 95
Man balanced against 'the whole World' 96
Christ's Faith in the Lost Children of His Father . . 96
Man's Worth interpreted by Christ's own Manhood . . 97
The Fruitfulness of His Vision of Man 98

CHAPTER VIII.

MORAL IDEALS 100–123

Ideals not Statutes given by Christ 101
The Absolute Worth of Goodness 102
Emphasis on the Inner Life of the Heart 104
The Supremacy of Love 108
Widening the Sphere of Love 110
Service to Others 111
Love raised to its Highest Power 114
Forgiveness of Injuries 116

PAGE

Christ's Moral Ideals in the Light of His own Life . . 119
Alleged Unworkableness in Christ's Idealism . . . 120
1. 'Resist not him that is Evil' 120
2. 'Sell all thou hast' 121
3. 'Get you no Gold, nor Silver, nor Brass' . . 122
4. 'Leave the Dead to bury their own Dead' . . 122

CHAPTER IX.

THE KINGDOM OF GOD 124–146

The Kingdom of God in the Old Testament and Contemporary Judaism 125
Christ's Interpretation of the Kingdom of God . . . 129
1. Inwardness of the Kingdom 130
2. The Individual and Citizenship in the Kingdom . 131
3. The Kingdom a Gift of God 132
4. A Present Possession and a Good yet to be realised . 133
5. Universality of the Kingdom 134
The Spiritual Tempers demanded for the Kingdom . . 136
1. Receptivity—Repentance 136
2. Strenuousness 139
Enemies of the Kingdom 141
'Cares, Riches, and Pleasures of this Life' . . . 141
Note on the Church 143
The Relation of the Kingdom to the Church . . 143
Christ's Hints on the Character of the Christian Society . 144

CHAPTER X.

TEACHING ABOUT HIMSELF 148–161

Who and What Manner of Man is this? 149
Son of God 151
The Phrase in the Old Testament 151
Claim to be Son of God in a Unique Sense . . . 152
The Messiah 152
Varying Pictures of the Messianic King . . . 153
Divine Sonship and Messianic Vocation . . . 154
Claim to be Messiah kept at first in the Background . 155
Spiritual Leadership of Humanity 156

PAGE

The Son of Man 157
Name for Christ used almost exclusively by Himself . 157
The Phrase in the Old Testament and other Jewish Literature 158
Significance of the Phrase in Christ's use of it . . 160

CHAPTER XI.

Christ's Demand for Personal Loyalty: or Christ's Place in His own Religion 162–166

Sayings in which Christ's own Personality is in the Background 163
Sayings in which Devotion to Himself is emphasised . . 163
Inner Harmony 164
The Part played in Christianity by Personal Loyalty to Christ 166

CHAPTER XII.

Christ's Attitude to the Old Testament . . 168–176

Two-fold Attitude 169
1. Reverence 170
Appeals to its Authority 171
Expresses His own Message in its Words . . 171
2. Independence 172
(1) Depreciation of Religious Ritual . . . 172
(2) Abrogation of a Specific Social Law . . . 173
(3) Announcement of Higher Ideals for Social Life . 174
(4) Transfiguration of Messianic Hopes . . . 174
In what Sense He fulfils the Law and the Prophets . . 175

CHAPTER XIII.

Outlook upon the Future 178–197

1. His own Death 179
The Shadow of the Cross 179
His Death more than Martyrdom 180
Involved in His Vocation as Redeemer . . . 182
'The Suffering Servant of Jehovah' 182

PAGE

Death not a Fate, but a Sacrificial Service . . . 182
Luke xii. 49, 50 182
Mark x. 45 183
The Institution of the Lord's Supper . . . 183
The New Covenant in the Blood of Christ . . 183
2. His Resurrection 185
3. His Coming Again 186
Large Place in His own Thoughts 186
Fundamental Idea: Conviction of the Ultimate Triumph of the Kingdom of God 187
(Note on the Interpretation of the Discourse on the Last Things. Mark xiii.)
Different Senses in which His Coming Again has been conceived 188
(1) Coming by His Spirit into Men's Hearts . 188
(2) Coming in Great Crises of the World's History . 188
(3) Coming at the End of the World, finally and decisively 189
4. The Judgment 190
'The Day of the Lord' in the Old Testament and Apocalypses 190
Judgment associated with His Coming Again . . 191
A Universal Judgment 191
Principle of Judgment 192
Punishment of the Impenitent 193
(Note on Gehenna.)
5. The Attitude demanded by the Coming Again of Christ . 194
(1) Victorious Hope 194
(2) Spiritual Alertness 194
6. Immortality 195
No 'Proof' of Immortality 196
Faith in Immortality rooted in Faith in God . . 196
Transfigured Life 197
Blessedness and Service 197

CONCLUSION 198

INDEX OF SUBJECTS 201

INDEX OF SCRIPTURE PASSAGES 206

THE TEACHING OF JESUS

CHAPTER I.

CHRIST THE SUPREME TEACHER.

What did the Master Himself teach?
Revelation culminates in Christ.
Portrayed as a Teacher by the Evangelists.
His own Emphasis on His Teaching.
The First Generation of Christians and His Teaching.

CHAPTER I.

CHRIST THE SUPREME TEACHER.

What did the Master Himself teach?—That question is being canvassed to-day with an eagerness which has perhaps not been paralleled since the first and second centuries. When Christianity came into contact as a new religion with the Jewish religion, and with the philosophy and the moral and religious ideals of the Graeco-Roman world, Christian teachers and apologists found themselves compelled to fall back upon the teaching of Christ in their exposition of the Christian faith. They had to explain what Christianity meant as a new interpretation of religious and ethical life, and in the prosecution of that task they could find no more effective way of setting forth the genius of Christianity than by unfolding the significance of the sayings of the Master which had been treasured in the memory of the early Christians, or in such written documents as were afterwards called Gospels. The question to which the Christian thinkers of the early ages had to give an answer—What is Christianity?—has again been pressed to the front in our own time. This question, it may be said, has never been dormant in any age of the history of the Christian Church. It has been raised wherever controversy has been carried on between rival schools of Christian theology, wherever efforts have been put forth for the reformation of the Church's life, and wherever men have taken different sides as

to the moral ideals by which Christians should be ruled in the shaping of the life of the individual, the family, the community, and the nation. But the question has been raised to-day in a specially acute form, involving fundamental issues. We cannot now, for our answer, simply make an appeal to the ecclesiastical creeds, whether of the sixteenth and seventeenth or of the fourth and fifth centuries. The historical investigation of the history of doctrines and of the genesis of creeds has put the creeds themselves on their trial, and pushed us back upon some higher standard by which the Christianity of the creeds is to be estimated. The standard to which the Roman Catholic appeals—the voice of the Church speaking through councils or Popes—can be no ultimate standard. There must be some authority to settle, as between the Churches, which of them is the more truly loyal to Christianity. We are driven back upon the Bible as the supreme rule of faith and life. But we cannot rest at a simple appeal to the Bible. The Bible is the record of the religious growth of a people—of their growth in knowledge of God and in moral ideals of individual and social life, through the divine discipline of many chequered centuries. Apart altogether from the light which has been thrown by modern biblical study upon this story of religious growth amongst the people of Israel, we have but to read the Bible with ordinary intelligence and care, to discover that at the dawn of Israel's history we have no such splendour of spiritual light and life as flashes forth upon us, when the history reaches its noontide in the personality and life of Jesus Christ. All parts of the Bible are not on the same spiritual level, and all parts are not of the same value for answering the question: What is Christianity? Christianity had its roots in Judaism, and can only be rightly interpreted in the light of the Old Testament Scriptures, but for our understanding of Christianity, our foremost authority must be the writings of those who had been brought more or less directly under the personal influence of the Master. Even inside the New Testament Scriptures, it is possible to assign

an exceptional value to some of its parts. Gospels and Epistles, it is true, alike had their origin in the Christian community, and alike come to us with a certain impress of the personality of their writers. The Gospels are not unmediated reports of the sayings and doings of Jesus, and the Epistles are an invaluable help for understanding who Jesus was and what He taught. It is doing violence to the known facts of the origin of the New Testament writings to establish any sharp contrast between the Gospels and Epistles and it is doing violence to what we actually find to be the presentation of Christianity in these two sections of the New Testament. At the same time, Christ Himself is the supreme authority on Christianity. His own words claim our first attention. What He teaches about God, and Himself, and the spiritual life is the regulative teaching, in whose light the teaching of His disciples is to be interpreted.

Revelation culminates in Christ.—It has been the faith of the Church in all ages and in all its branches that God has revealed Himself in Christ as nowhere else. The tenacity with which the Church has clung to the doctrine of Christ's divinity is evidence of the strength of its conviction that in His personality, in His life and words, in His cross and resurrection, God has made Himself known to men with a fulness and clearness which transcends all His other revelations. In Christ we see God. 'He that hath seen me hath seen the Father: how sayest thou, Shew us the Father?' (John xiv. 9). It is a mistake indeed to lay any one-sided emphasis on His mere teaching as the medium of revelation. The Teacher is greater than His teaching: personality is of more significance than doctrines. We might even say that the chief value of His teaching is the help it gives us in understanding the personality of the Teacher. But we cannot well lay emphasis on the personality of Christ as the means by which God has lit up for us the spiritual world, without at the same time laying emphasis on His teaching. If Christ is the supreme revealer

of God, the words of no other can have equal importance with His. Christ, as Christians believe, is in a unique sense the Son of God, unique in His fellowship with God, and therefore in His knowledge of God. If there is no spiritual insight like His, surely it is reasonable to assign His teaching the highest place inside the New Testament Scriptures for the understanding of the Christian interpretation of the spiritual world.

Christ portrayed as a Teacher by the Evangelists. — When we read the story of Christ's life in the Gospels, we find ourselves in presence of a teacher — 'a prophet mighty in word and deed.' It is as a teacher that He is introduced to us at the beginning of His ministry: 'After that John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand' (Mark i. 14). What might be called the frontispiece of Luke's Gospel is an account of an address delivered in the synagogue of Nazareth (Luke iv. 16–30). The position which the Sermon on the Mount occupies in Matthew's Gospel — almost at the beginning — emphasises the intention of the evangelist to tell the story of a teacher's life. So do the evangelists strike the keynote of their story. As we follow them in their account of Christ's ministry, we find Him ever engrossed in teaching the people by talks with individuals, or by addresses to smaller or larger groups. He is looked upon and welcomed as a prophet (Matt. xxi. 46). People flock to Him in the street or in the house, on the lake shore or on the hillside, to listen to His message. The multitudes are astonished at His teaching, for He teaches them as one having authority, and not as the scribes (Matt. vii. 28, 29). His sayings give rise to a ferment of discussion amongst his hearers. They are amazed, insomuch that they question 'among themselves, saying, What is this? A new teaching!' (Mark i. 27). It is not the portrait of a mere teacher the evangelists draw for us. We see Jesus going about continually doing good,

ministering health to the sick in body, and comfort and hope to the sick in soul. His life is rich in deeds of love and mercy, but intertwined with all His deeds of love and mercy are words of grace. The Teacher is never far off from the Healer and Consoler. If we took away from the Gospels what we are told of the sayings of Jesus, and of the incidents which led to their utterance, or to which their utterance gave rise, there would be no intelligible portrait left. It is significant that the name given to Jesus in the prologue to the Fourth Gospel is the Word (λόγος), as if to suggest at the outset that the author means to tell the story of a Teacher or Revealer.

Christ's own Emphasis on His Teaching.—The importance Christ attached to His work as a teacher is evidenced by the fact that He devoted Himself to this work with never-flagging zeal from the beginning of His ministry on to the very close. Wherever we find Him, in the company of individuals, or of crowds, or in the inner circle of His disciples, He is ever seeking to kindle in their minds some fresh vision of spiritual truth. As He faces the crowd on the shore from the boat in which He is seated with His disciples (Matt. xiii. 1), He speaks of Himself as a sower, whose mission it is to bring the word of the kingdom into fruitful contact with the hearts of men. Again and again He describes Himself as a Prophet. When His fellow-townsmen of Nazareth show a mean jealousy of the growing influence of one whom they had known from boyhood, He says to them: 'A prophet is not without honour, save in his own country, and among his own kin, and in his own house' (Mark vi. 4). In looking forward to His last visit to Jerusalem, and forecasting the tragic experience which awaited Him there, He says: 'It cannot be that a prophet perish out of Jerusalem' (Luke xiii. 33). After reading in the synagogue of Nazareth the description which the prophet in the sixty-first chapter of Isaiah gives of his divine equipment for his prophetic work: 'The spirit of the Lord is upon me, because he anointed me to preach good

tidings to the poor' (Luke iv. 18), He announces to the worshippers: 'To-day hath this scripture been fulfilled in your ears' (Luke iv. 21).

Nor does Christ represent His teaching as a mere incidental aspect of His ministry. He speaks of Himself not only as a teacher, but as the Supreme Teacher. Over against the greatest of the Old Testament teachers He claims to speak with a superior authority of His own: 'Ye have heard that it was said to them of old time . . . but I say unto you' (Matt. v. 21, 22). To the disciples He said: 'Be not ye called Rabbi; for one is your teacher' (Matt. xxiii. 8). In what light He regarded His own teaching is indicated in the impressive appeal with which at the close of the Sermon on the Mount He enforces the truths He has been teaching: 'Every one, therefore, which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock' (Matt. vii. 24, 25). In one of His sayings recorded by Matthew and Luke, He sets forth His conviction that it is His vocation to illumine the spiritual world for men: 'All things have been delivered unto me of my Father; and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him' (Matt. xi. 27; Luke x. 22). In the Fourth Gospel that conviction finds frequent expression, as in sayings like these: 'The Father which sent me he hath given me a commandment what I should say, and what I should speak' (John xii. 49). 'I am the Truth' (John xiv. 6). 'The words which thou gavest me I have given them . . . and they believed that thou didst send me' (John xvii. 8). 'To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth' (John xviii. 37). It is in accordance with the emphasis which is thus laid upon the vocation of Christ to be a revealer that the Fourth

Gospel should again and again attribute the quickening of spiritual life to the word of Christ. 'The words that I have spoken unto you are spirit, and are life' (John vi. 63). 'Ye are clean because of the word which I have spoken unto you' (John xv. 3). 'These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled' (John xv. 11).

The First Generations of Christians and the Teaching of Christ.—For many years the only writings acknowledged as 'Sacred Scriptures' by the Christian Church were the books of the Old Testament. The Gospels in their earliest forms, and the Epistles of St. Paul had been in existence and in use in the Church for a considerable time, before they were formally treated as integral portions of the sacred Scriptures. But even long before the sayings of the Master were committed to writing, they were accorded a position of supreme authority by the early Christians. The personality of Christ had produced such a profound impression upon the disciples who were the companions of His ministry, that the words which had sunk deep into their heart and memory could not but be treasured by them as 'the master light of all their seeing.' In the Christian communities which owed their origin to the apostolic preaching of Christ who died upon the cross and rose from the dead, the outstanding mark of discipleship was a reverent devotion to the one Saviour and Master. The strength of that devotion compelled the early Christians to busy themselves with what apostolic men had to tell of what the Master Himself had taught. Long before our Gospels, or even the earlier documents used by the evangelists, were written, the teaching of Christ, as handed down by those who were 'eye-witnesses and ministers of the word,' had the foremost place in the Christian instruction of those who belonged to the Christian community. Our present Gospels are the proof. They are substantially—not in details perhaps, but in substance—what constituted the

lesson-book, or—as we do not know when the oral tradition began to be committed to writing—at least the lessons, for Christians to study and be guided by. They are the answer to the question which devoted disciples were everywhere and always asking: 'What did the Master Himself teach?'

The apostles and men of apostolic rank had their own authority as Christian teachers. But they were esteemed less as independent teachers than as witnesses 'of all that Jesus began both to do and teach' (Acts i. 1). The teaching of the apostles of Christ was not placed on the same level as the teaching of Christ Himself, at least by the first two generations of Christians. The way in which Christ's words were treasured and revered by every Christian society, and made the staple of catechetical instruction, while as yet no such exceptional deference was paid to the words of apostolic teachers, indicates clearly enough that in the estimation of these early Christians the teaching of Christ was invested with an authority to which no other teaching could lay claim. For this St. Paul himself can be cited as a witness. He is a spiritual genius, the strength of whose speculative thinking is as remarkable as the keenness of his insight into the religious and ethical significance of Christianity, but even this great teacher draws a distinction between himself and his Master, and sets the Master's teaching apart by itself. 'And unto the married I give charge,' he says to the Corinthians, 'yea not I, but the Lord, That the wife depart not from her husband' (1 Cor. vii. 10). And again, 'Concerning virgins I have no commandment of the Lord: but I give my judgement, as one that hath obtained mercy of the Lord to be faithful' (1 Cor. vii. 25).

CHAPTER II.

OUR SOURCES OF INFORMATION.

No writing of His Own.

Reminiscences of Disciples.

1. The First Three Gospels.
   - Part played by Oral Tradition.
   - Written Collections of Reminiscences earlier than our Present Gospels.
   - Origin of the Canonical Gospels.
   - Oral Tradition side by side with the Canonical Gospels.
   - Personal Bias of the Evangelists.
   - Possibility of Free Reports of Christ's Sayings.
   - Possibility of Additions to the Gospels.
   - Christ's Sayings thrown into Groups by the Evangelists.
2. The Fourth Gospel.
3. Other Sources.
   - The New Testament.
   - Early Christian Literature.

CHAPTER II.

OUR SOURCES OF INFORMATION.

CHRIST committed His teaching not to writing, but to the loving hearts of faithful disciples. There have been other great teachers, such as Socrates and Epictetus, for a knowledge of whose teaching we are dependent upon the reports of their disciples, but the absence of writings of their own we may regard as in their case more or less accidental. It cannot be regarded as an accident that Christ has left us no writing of His own,—that, as far as we know, there never existed any such writing to leave to future generations. His supreme interest was not in written words, but in spiritual life: and for the quickening of this spiritual life He trusted less to the mere written word than to the influence of the personality of His disciples. The fact that with His conviction of the supreme worth of His message for the world He yet cared not to have resort to the help of the written word, is in itself an impressive testimony to His estimate of the worth of personal influence in the spiritual sphere. And when we consider how easily a religious manual written by Christ might have been tortured by prosaic literalism or worshipped as a fetish, to the hurt of spiritual religion, we may regret the less that in our study of His teaching we have to rely on secondary sources.

In ordinary circumstances it might seem to be a disadvantage to have to rely, for our knowledge of the truths taught by a teacher, upon the reports of His disciples. But here the circum-

stances are exceptional. The disciples to whom we owe our knowledge of Christ's teaching were His constant companions throughout His ministry — comrades admitted into His intimate confidence. They not only heard His manifold talks to the people, but they were taken in hand by the Master for special instruction, with the express purpose of equipping them to be His witnesses and apostles when He should be taken from them. Their love for the Master secured that His words should be burned into their heart and memory, and their reverence for the Master secured that, in handing on their reminiscences to others, they should strive with scrupulous care to be faithful to the mind of their Master. Nor was it only the companions of the ministry who were thus bound over to faithfulness in their account of what the Master had taught. The Christian teachers who had gained their knowledge at second hand were bound over by a similar love and reverence to a similar faithfulness in transmitting the sacred tradition, by the living voice or by the written word. In view of the medium through which the teaching of Christ has come to us, we cannot well complain of the lack of weight in the guarantee for the essential trustworthiness of the report.

We are dependent for our information regarding Christ's teaching upon the reminiscences of disciples who had heard Him teach. But these reminiscences, as we now have them, had a history ere they were committed to writing. It will therefore be convenient, at the beginning of our study, to have some understanding of the nature of our sources of information. Our chief sources are the four Gospels. The first three Gospels have certain common characteristics which mark them off from the fourth. Outside the Gospels we have several well-authenticated sayings of Christ. Besides, the writings of the apostles and other early Christian teachers are of great value for the interpretation of the teaching recorded in the Gospels.

The First Three Gospels.—These Gospels, as we now have them, were not the first of the New Testament books to be written.

The Epistles of St. Paul were probably all written before the earliest of the Gospels. Nevertheless, the appropriate place for the Gospels is at the beginning of the New Testament, and that not only on account of the intrinsic importance of their contents. In one sense the Gospels were prior to the Epistles even in time. The apostolic traditions of what Jesus did and taught were in existence in one form or another from the beginning of the Christian Church. That is, the Gospels, in their substance, if not in their final written form, were familiar to the Church many years before St. Paul had written the earliest of his Epistles—the First Epistle to the Thessalonians.

The Part played by Oral Tradition in the Formation of the Gospels. — The late Bishop Westcott believed that the oral traditions of the life and words of Jesus are sufficient to account for the characteristics of our present Gospels, without resorting to the hypothesis of written documents. This theory has now for the most part been given up, but New Testament scholars are unanimous in ascribing capital importance to the part which was played by oral tradition in shaping the materials which were used in the composition of the Gospels. It was *the* mission of the apostles to be witnesses to Jesus Christ — to tell the story of His death and resurrection, and of His life and teaching. They were preachers because they were witnesses. 'For I delivered unto you first of all, that which also I received, how that Christ died for our sins according to the Scriptures; and that he was buried; and that he hath been raised on the third day according to the Scriptures; and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles' (1 Cor. xv. 3–7). Different apostles would naturally have their own characteristic reminiscences, according to the different impressions made on them by what they had known of their Master's life and words, but whether they were preaching the gospel to

those who were not yet disciples or confirming disciples in their Christian faith, they had to answer questions such as these : Who was Jesus ? What manner of life did He live ? What did He teach about God and duty, about Himself and His mission ? and to answer these questions they had to fall back on what they had themselves seen and heard.

The reminiscences, communicated through the living voice of the men who had been the intimate friends of Jesus, and who had been chosen and trained by Himself to be His witnesses, could not but be treasured in the memory of the members of the Christian communities. But some special help would be found needful for keeping these reminiscences fresh in the memory of Christians, when, as was inevitable, the apostles, called to preach the gospel in new districts, were forced to be absent for long periods from a Christian community. This help seems to have been supplied by means of catechists, whose chief duty was to give instruction in what the apostles had communicated 'concerning all that Jesus began both to do and to teach' (Acts i. 1). It is to such instruction that reference is supposed to be made by St. Paul in such passages as these : 'And God hath set some in the church, first apostles, secondly prophets, thirdly *teachers*' (1 Cor. xii. 28). 'And he gave some to be apostles ; and some, prophets ; and some, evangelists; and some, pastors and *teachers*'[1] (Eph. iv. 11).

In the handling of their material the catechists were guided by the *purpose* for which they used the apostolical reminiscences of the Master. They were not concerned to tell the story in the spirit of mere annalists. It was the building up of Christian life they had in view. They felt themselves free to bring related sayings and incidents into groups, and to reproduce what the apostles had communicated, in language which their hearers would understand, and generally to make the apostolical reminiscences as useful as possible for the practical ends of the

[1] See Wright's *Composition of the Four Gospels*, chap. i. Compare Lindsay's *The Church and the Ministry of the Early Centuries*, p. 104.

Christian life. If we were speaking of written documents, we should say that while faithful to the tradition, they exercised editorial functions in their manner of presenting it. It was neither possible nor desirable that the personal equation should be excluded from their method of instruction.

Written Collections of Reminiscences earlier than our Present Gospels.—It is not safe to estimate what the catechists of the early Church would do, by the use we moderns make of the written word for purposes of instruction, but when we take into account the importance attached by each Christian to the knowledge of what Jesus did and taught, it would be surprising if a demand had not soon arisen for written documents, and it would be surprising in view of the number of Christians who were able to write, if the demand had not in some measure been supplied. The probabilities are all in favour of the existence of written collections of reminiscences, smaller or larger, at a date anterior to the earliest of our canonical Gospels. St. Luke's reference in the opening words of his Gospel to 'many' who 'have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us' (Luke i. 1), lends countenance to the supposition. But we have more than mere supposition to go upon. Early Christian literature is believed to give us an account of at least two of these documents: (1) a collection of the sayings of Christ now usually referred to as the Logia, and (2) a collection of reminiscences of Peter, written down by Mark. This account we owe to fragments preserved by Eusebius—of a writing of Papias, Bishop of Hierapolis, which may have been composed about 140 A.D.

In regard to (1) the Logia, the fragment of Papias is as follows: —'Matthew, however, wrote the oracles (logia) in the Hebrew tongue, and every man interpreted them as he was able.' It is the opinion of most New Testament scholars that Papias is here referring, not to our First Gospel, but to an earlier document which has been largely incorporated into the First Gospel.

In regard to (2) the Petrine memoirs, the fragment of Papias is as follows :—'This also the presbyter [an authority on whom Papias relied] used to say, Mark having become the interpreter of Peter, wrote down accurately—not however, in order—as many as he remembered of the things either spoken or done by Christ. For he neither heard the Lord nor attended on Him, but afterwards, as I said, (attended on) Peter, who used to give his instructions according to what was required, but not as giving an orderly exposition of the Lord's words. So that Mark made no mistake in writing down some things as he recalled them. For he paid heed to one point, namely, not to leave out any of the things he had heard, or to say anything false in regard to them.' There is a general agreement that the Petrine memoirs, to which Papias here refers, formed at least the basis of our Second Gospel.

There is a large section of the Gospel of Luke (ix. 51–xviii. 31) which contains for the most part reminiscences which are not found in the first two Gospels. It has been conjectured that this section may be largely drawn from a separate written document—one of the many narratives Luke had before him when he wrote his Gospel.

The Origin of our Canonical Gospels.—As long as the Church had the living presence of the companions of the ministry, oral tradition, supplemented in some of the Christian communities by short written collections of incidents in Christ's life and of His sayings, there would be no urgent need for the whole gospel story being committed to writing. The situation was altered in the last thirty years of the first century, when most of the apostles had passed away. It was natural that the Christians of the second generation, deprived of the original witnesses to the life and teaching of Jesus, should desire to have a written record of what had been communicated to them by oral instruction. We cannot well be wrong in assuming that it was to meet this desire our present Gospels were drawn up.

Light is thrown upon this point by the preface to Luke's Gospel. 'Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus: *that thou mightest know the certainty concerning the things wherein thou wast instructed*' (Luke i. 1–4). These last words of Luke's statement assure us, that his object in writing his Gospel was to give the Christian or Christians for whom he wrote accurate information regarding the story of Christ's life, in which they had been instructed.

Luke's preface throws light also upon the materials which he had at command in the composition of his Gospel. There were, in the first place, the accounts of what Jesus did and taught which were given to the Christian communities by those who from the beginning were 'eye-witnesses and ministers of the word.' Then there were the written documents of many who had 'taken in hand to draw up a narrative.' What these written documents were we can only conjecture. They may have included (1) the Petrine memoirs and (2) the Logia already referred to, (3) a collection of parables and incidents to which we owe much of the material in chaps. ix. 51 xviii. 31, (4) a narrative of the birth and infancy; and, in addition, other documents which cannot now be further traced. Whether Luke had also at command the Gospel of Mark in its present form, and the Gospel of Matthew, is a question which we need not here discuss. With the help of written documents, and much more with the help of the living tradition treasured in every Christian community, Luke set himself to trace 'the course of all things accurately from the first,' and we have the result in the Third Gospel.

Unfortunately, we have no such preface as Luke's in the case of the First and Second Gospels. In the Gospel of Matthew we can trace, as in the Third Gospel, the use of (1) the Petrine

memoirs and (2) the Logia. The living tradition of the Church is also drawn upon, and possibly other written documents. The Gospel of Mark is the least composite of the three. It may be little more than an expansion and rearrangement of the Petrine memoirs. If this Gospel was not actually used by the authors of the First and Third Gospels, nearly the whole of its substance is, at any rate, incorporated in Matthew and Luke.

As to the dates of the composition of the Gospels, discussion is being still actively carried on. There is general agreement that Mark is the earliest, and somewhat less general agreement that Matthew is earlier than Luke. Mark is by many scholars assigned to 65–70 A.D., Matthew to 70–80, Luke to 75–90.

Oral Tradition side by side with our Canonical Gospels.—We are apt to suppose that by the end of the first century the written Gospels would be regarded as more authoritative than the apostolic tradition of Christ's life and teaching, transmitted by word of mouth to the Church. But such a supposition scarcely does justice to the way in which the Christians of the first and second generation gained their knowledge of Him whom they adored as Lord and Saviour. It was by means of oral witness that the Church was founded, and oral witness had a pre-eminent place in the meetings of the early Christians. The habit of giving oral instruction regarding Christ's life and teaching had entered too deeply into the life of the Christian community, to be radically affected by the appearance of written documents. Such documents were at best but auxiliary to the original form of instruction. Nor was any such sharp distinction drawn, as we now draw, between the earlier documents which are no longer extant, and the documents which in later generations were included in the collection of writings we call the New Testament. Our canonical Gospels, in the years immediately succeeding their composition, were also regarded as but auxiliary to oral tradition, and wherever the apostolic tradition in the Church was still full and living, there was no need for them being regarded otherwise.

It was from this apostolic tradition that the Gospels themselves were drawn. If Christians had access to this fountain, it is unreasonable to expect that the stream would be ranked as of higher worth. Even for the first half of the second century, we find evidence that oral tradition was regarded as not only an independent source of information regarding the life and sayings of Jesus, but as in some respects superior to written documents. 'I shall not regret,' says Papias, 'to subjoin to my interpretations also for your benefit whatever I have at any time accurately ascertained and treasured up in my memory as I have received it from the elders. . . . If I met with anyone who had been a follower of the elders anywhere, I made it a point to inquire what were the declarations of the elders, what was said by Andrew, Peter, or Philip, what by Thomas, James, John, Matthew, or any other of the disciples of our Lord, what was said by Aristion, and the elder John, disciples of the Lord; for I do not think that I derived so much benefit from books as from the living voice of those that are still surviving.'[1]

In the consideration of questions bearing on the way in which the Gospels were handled at the close of the first century and for the first half of the second, it is necessary to have in view the authority with which, even for a considerable time after the Gospels were written, the living tradition of the Church was invested.

The Personal Bias of the Evangelists.—In using the Gospels as sources of information for the teaching of Christ, account ought to be taken, not only of the materials which the authors had at command, but also of the angle of personal predilection at which they looked at their materials. They were no mere conscientious compilers of information. Themselves spellbound by their theme, they wrote their Gospels, not to gratify intellectual curiosity, but to minister to the spiritual life of their readers. They had their own individual way of interpreting the significance

[1] Quoted by Eusebius.

of Christ and His mission, and they had in view the particular circle of Christian readers for whom their work was in the first instance designed. Baur and his followers were right in calling attention to the 'tendency' of the evangelists; they only erred in their explanation of the tendencies. The authors of the First and Third Gospels have to a large extent the same materials at their command, but what they use and the way in which they use it, are influenced by their own individual understanding of Christianity, and by the special circumstances of the readers for whom their Gospels are written. Matthew is specially interested in the relation of Christianity to Judaism, and has in view Jewish-Christian readers who share his interest. So we find that in his narrative of the incidents of Christ's life attention is repeatedly drawn to the way in which Old Testament prophecies seemed to be fulfilled in incidents of Christ's life,[1] and that in his record of the teaching, he has preserved more of the sayings that bear on Christ's attitude to the Jewish law and to the teaching of the Pharisees than any other evangelist. Luke occupies a different standpoint. As a Gentile, writing for Gentile readers, he has a predominating interest in the universalism of the Gospel. It is natural, therefore, that in his selection of material he should omit much which would be chiefly of interest to Jewish Christian readers, and insert rather incidents, and parables, and sayings which illustrated the wideness of Christ's love and the universality of His grace. The Gospels are no cold transcripts of unimpassioned annalists; they come to us glowing with the fervour of the evangelists' personal faith in Christ and reverence for His example.

The Possibility of Free Reports of Christ's Sayings.—In the profound reverence of the disciples and the early Christians for their Master, and in the supreme importance they attached to His teaching, and the scrupulous devotion with which it was treasured,

[1] Notice how often the phrase occurs 'that it might be fulfilled' (i. 22, ii. 15, iv. 14, viii. 17, xii. 17, xiii. 35, xxi. 4; cf. also xxvii. 9).

we have the best possible guarantee for the historical trustworthiness of the evangelists' account of what He taught. But the Gospels themselves are our witnesses that the early Church made no fetish of mere verbal accuracy. Again and again our Gospels have somewhat different versions of the same parable or saying. The Parable of the Sower is given in each of the three Gospels, but no two of the accounts are in exact verbal harmony with each other. We have an account of the Last Supper in each of the three Gospels, but there are considerable variations, even in their versions, of the words used by Jesus. Substantial accuracy was sufficient for those whose chief interest was centred in the life of personal devotion to their Lord.

When we take into account that the Gospels were essentially handbooks for edification, there ought to be no surprise that we find traces of Christ's words being harmonised with the current phraseology of the Church. In the saying of Mark ix. 41: 'Whosoever shall give you a cup of water to drink, because ye are *Christ's*, verily I say unto you, he shall in no wise lose his reward,' we may be almost sure that the words are not reported *verbatim*. In view of the fact that Jesus discouraged the application of the title Messiah to Himself, He cannot well have here spoken of Himself as Christ. It is to the later usage of the title in the Church its employment is due in this passage. There are other passages in the Gospels, in regard to which it is at least permissible to raise the question, whether the words of Jesus have not been to some extent adapted for the Christian community, as it existed when the Gospels were written. For example, in Matthew we read that Jesus said concerning an offending brother: 'If he refuse to hear them, tell it unto the church; and if he refuse to hear the church also, let him be unto them as the Gentile and the publican' (Matt. xviii. 17). It has been suggested by many scholars that, as there was no Church in existence when this word was spoken, we have here a general saying of Jesus adapted to the circumstances in which the Christians of later days found themselves. In view of what we

know of the origin of the Gospels, such a question and similar questions are at least arguable.

Possible Additions to the Gospels after they were written.—In comparison with the living tradition of the Church, no sacrosanct character was attributed to the Gospels for years after they were written. A Christian teacher or copyist of the second century would not have scrupled to insert into his copy of a Gospel an additional saying or incident which seemed to be well worth preserving. To this fact it is largely due, that the older MSS. of the New Testament have so many different readings. The omission of our Lord's prayer on the cross from some of the oldest MSS. suggests that these words, 'And Jesus said, Father, forgive them, for they know not what they do' (Luke xxiii. 34, margin of R.V.), were not in the original Gospel, but were added at a later time as a well-attested tradition. In one important ancient MS. (the Codex Bezæ, one of the chief treasures of Cambridge University Library), after the words of Luke vi. 5, 'The Son of Man is Lord of the Sabbath,' these words occur: 'The same day he beheld a man working on the Sabbath: and said to him: Man, if thou knowest what thou art doing, blessed art thou; but if thou knowest not, thou art cursed and a transgressor of the law.' That only one important MS. gives this additional verse suggests that it was no part of the original Gospel, but it does not therefore follow that it is not an authentic saying of Jesus. In the Fourth Gospel, the story of the woman taken in adultery (viii. 1–11) is almost certainly an addition to the original Gospel, derived from oral tradition. There are traces of many minor additions, in regard to which it is more likely that they are due to the copyist himself than to a genuine oral tradition. For example, in Mark ix. 29, the best authorities, followed by the R.V., omit the last two words, 'This kind can come forth by nothing, but by prayer, *and fasting*.' These words were probably no part of the original Gospel, and were probably added at a later date when fasting was held in

higher esteem in the Church than by Christ and His immediate disciples. Again, in Matt. v. 22, the R.V. omits the words italicised, 'whosoever is angry with his brother *without a cause* shall be in danger of the judgment.' These words were probably added at a later time for the purpose of obviating a misinterpretation of the original words.

One important later addition is to be found in the last chapter of Mark. The Gospel in its original form ended perhaps with ver. 8: 'And they went out and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to anyone; for they were sore afraid.' It is an awkward ending to the Gospel story, it must be granted; but, whether that was the ending, or the real ending striking a more joyful note, has been lost, the evidence is accepted as conclusive by most scholars that the ending we now have in vers. 9–20 is an addition, and an addition which reads more like a summary of what is recorded in the other Gospels than new material drawn from the treasures of oral tradition.

The additions and changes traceable by means of various readings in the MSS. are not of first-rate importance, as a comparison of the R.V. with the A.V. will show. Yet, in our study of Christ's teaching, it is necessary to keep in mind the fact of the existence of additions and changes, and it is also necessary to keep in mind the possibility of additions and changes, which cannot now be traced. There are New Testament scholars, who have been far too ready to press this possibility into their service for the cutting of knots, but the abuse of this consideration is no reason why it should not be allowed its due weight in the solution of admitted difficulties.

Christ's Sayings thrown into Groups.—If, as modern investigations into the origin and structure of the Gospels suggest, there existed at a comparatively early period written collections of Christ's sayings which were used by Christian teachers in their catechetical instruction, it would be natural in such collections to

group together sayings on one theme, which may have been uttered on different occasions. Anyhow, we find this method of grouping the sayings of Christ pursued in our written Gospels, especially in the Gospel of Matthew (chaps. v.–vii., x., xiii., xxiii., xxiv., xxv.). It is *a priori* improbable that the seven parables on the kingdom of God in the thirteenth chapter of Matthew were all spoken at one time; or the instructions to the disciples in the tenth chapter. But we are not left to mere conjecture. A comparison of the teaching contained in the fifth, sixth, and seventh chapters of Matthew—the so-called Sermon on the Mount —with the corresponding passages in the Gospel of Luke makes it plain that in these three chapters the evangelist (or the compiler of the Logia, of which the evangelist made use) has gathered together fragments of more than one discourse.[1] For example, in the first part of chap. vi. our Lord is dealing with the need in religion of an inward spiritual experience as contrasted with the mere outward observance of religious rites. He applies the principle to almsgiving, prayer, and fasting. In connection with what our Lord says about prayer, the evangelist (or his authority) brings in the words of the prayer which the Master taught His disciples. An account of the Lord's Prayer introduced at this point interrupts the discourse on the worth of spiritual experience in religious exercises. And our conjecture that the evangelist is here bringing together fragments of different discourses is confirmed when we turn to Luke's Gospel. There we find that the Lord's Prayer was taught to the disciples on another occasion, and in response to a request from the disciples: 'Lord teach us to pray, even as John also taught his disciples' (Luke xi. 1). Many other passages in the Sermon on the Mount are given in other and seemingly more appropriate contexts in Luke: Matt. vi. 20, 21 = Luke xii. 33, 34; Matt. vi. 22, 23 = Luke xi. 34–36; Matt. vi. 24 = Luke xvi. 13; Matt. vi. 25–33 = Luke xii. 22–31; Matt. vii. 7–11 = xi. 9–13; Matt. vii. 13–14 = Luke xiii. 23–24; Matt. vii. 21–23 = Luke xiii. 25–27.

[1] See Bacon, *The Sermon on the Mount.*

2. **The Fourth Gospel.**—It is evident even to the unlearned reader that the Fourth Gospel is sharply distinguished from the other three Gospels by many peculiar features. The personal equation plays a far larger part: there is less objective reporting of what Jesus did and taught, and more interpretation of its significance. As witness the prologue, in which we are presented at the outset with a profound theological interpretation of the person of Christ. The range of subjects embraced in Christ's teaching is much more limited. There is no such wealth of lessons on the religious and ethical life as we find in the Sermon on the Mount, or even in the Gospel of Mark. The two great subjects which are put in the forefront are Christ's own relation to His Father, and the demand for personal devotion to Himself. Even the form of the teaching is different. We have very few of the short pithy sayings so frequent in the Synoptists; their place is taken by long discourses and arguments. We miss the ever-attractive parables. There are illustrations drawn from bread, water, the vine and the branches, the shepherd and the sheep, the door and the sheepfold, but they are more of the character of allegories than of genuine parables.

The Fourth Gospel has had a different origin from that of the other three. It has not risen out of the common apostolic tradition which was treasured from the beginning in the Christian communities. The question of its origin is the burning question in the critical investigation of the New Testament. Into that intricate question it is impossible here to enter. It will be sufficient for the purpose of our study to indicate briefly our view of the origin of the Gospel, in as far as it is a source for information about Christ's teaching.

We adhere to the conviction that the account of Christ's teaching contained in the Fourth Gospel rests upon the reminiscences of the personal disciple of our Lord, John, the son of Zebedee. We know from the Synoptists that John belonged to the inner circle of the three disciples to whom our Lord linked Himself most closely—a fact which, taken along with the prob-

ability that he was one of the youngest of the Twelve, is itself suggestive of a special spiritual receptivity. There is a well-attested tradition that he lived to an extreme old age, surviving the other apostles by many years. In view of such facts it cannot well be deemed improbable that the Apostle John in his later years should have imparted to the Churches of Asia Minor, to which his apostolic labours were devoted, his reminiscences of those aspects of Christ's teaching by which he had been himself exceptionally impressed. Such reminiscences would be given not as a substitute for, but as a supplement to, the synoptic tradition. Granted that the apostle was in the habit of imparting his personal reminiscences to the Christian communities of the district in which his later years were spent, it was natural that they should at some time or other have been committed to writing.

We have seen with what reverence the apostolic tradition was guarded in the early Church. Unless there had been convincing reasons for connecting the reminiscences (in their substance) of the Fourth Gospel with one whose apostolic authority was on an equal level with that of the apostles from whom the current tradition was derived, it is difficult to understand how this Gospel could have won for itself the assured place in the estimation of the Church, which it undoubtedly had by the middle of the second century.

There need be no hesitation in admitting that it is not *verbatim* reports of Christ's teaching we have in the Fourth Gospel. If the reproduction of the teaching given by the Synoptists may be compared to the records of the teaching of Socrates in the *Memorabilia* of Xenophon, the reproduction given in the Fourth Gospel may be compared to the reproduction of Socrates' teaching in the *Dialogues* of Plato. Christ's teaching has been brooded over by the disciple in long years of spiritual converse with his Lord ; it has been so assimilated as to constitute the very essence of his own thinking, and to find expression for itself in his own words.

Nor need there be any hesitation in admitting that the Fourth Gospel gives a one-sided representation of Christ's teaching. The aged apostle could assume that the Christian communities were in possession of the tradition embodied in the first three Gospels: the written Gospels may well have been generally circulated in his old age. There would have been no reason for the existence of an additional account of Christ's teaching, unless it had been one-sided. There was no need for going over again the teaching on the kingdom of God, and on the character and life demanded from Christ's disciples. The apostle set himself to give his reminiscences of what Christ had said about Himself—the inner life of fellowship He lived with the Father, the significance of His personality for the spiritual life of men, and His demand for faith in Himself. Such themes were not ignored in the current tradition, but they were now thrown into relief. In so throwing them into relief, the apostle manifested the wonderful depth of His insight into the mind of the Master, and into the heart of the Christian religion. We could ill have spared his supplement to the Synoptists' record of the Master's teaching. He has rendered the Church of all ages a service of incalculable worth.

3. Other Sources.—It is *a priori* probable that many sayings of Jesus, which were current in some sections of the Church in the first two generations, failed to find a place in any of the four Gospels. Some of these sayings are found elsewhere.

In the New Testament.—One beautiful saying is preserved in the Acts of the Apostles, in Paul's address to the elders of Ephesus at Miletus: 'In all things I gave you an example, how that so labouring ye ought to help the weak; and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive' (xx. 35). There is no other *direct*[1] quotation of a saying of Christ in the New Testament writings, but when one has regard to the many echoes of Christ's known words

[1] For references to Christ's sayings, see 1 Cor. vii. 10, ix. 14; 1 Thess. iv. 15.

even in the Epistles of St. Paul, as in the twelfth and thirteenth chapters of Romans, we might hazard the conjecture that not a few of the terse sayings in the Epistles are echoes of the sayings of Christ Himself. It is tempting to attribute to this origin such sayings as these : 'The kingdom of God is not meat and drink ; but righteousness, and peace, and joy in the Holy Ghost' (Rom. xiv. 17) ; 'Love is the fulfilling of the law' (Rom. xiii. 10). In the absence of the means of verifying such conjectures, suggestions of this sort have their main value in reminding us, that when a contrast is drawn between the teaching of Christ and that of the apostles, the latter may in reality lean far more on the former than is commonly assumed.

In early Christian Literature.—In his *Introduction to the Study of the Gospels*,[1] Bishop Westcott has given a list of sayings found in non-canonical writings. Some of these may be free versions of sayings contained in the Gospels, and some may be inventions by the authors of the Apocryphal Gospels in which they occur, but a few bear the marks both of independence and genuineness. The following are examples of the latter :—'Those who wish to see me, and to lay hold on my kingdom, must receive me by affliction and suffering,' quoted in the Epistle of Barnabas. 'Show yourselves tried money-changers,' quoted by Origen. 'In whatsoever I may find you, in this will I also judge you,' quoted by Clement of Alexandria and Justin Martyr. 'He who is near me, is near the fire ; he who is far from me is far from the kingdom,' quoted by Origen. 'For those that are sick, I was sick ; and for those that hunger, I suffered hunger ; and for those that thirst, I suffered thirst,' quoted by Origen. 'Never be joyful, except when ye shall look on your brother in love,' quoted by Jerome from a non-canonical Gospel.

In 1896 there was discovered in Egypt a single leaf from a papyrus book containing a collection of Logia (sayings) of which some, though presenting several novel features, are familiar, others

[1] Appendix, p. 453.

are wholly new. There are eight sayings in all, two of them mere fragments. These are the second, third, and fifth : 'Jesus saith, Except ye fast to the world, ye shall in no wise find the kingdom of God ; and except ye keep the Sabbath, ye shall not see the Father.' 'Jesus saith, I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I athirst among them, and my soul grieveth over the sons of men, because they are blind in their heart.' 'Jesus saith, wherever there are . . . [the Greek words not decipherable] and there is one . . . alone, I am with him. Raise the stone, and there shalt thou find me ; cleave the wood, and there am I.'

This singular papyrus leaf may supply additional evidence that the early Church was in possession of sayings of our Lord which did not find their way into our written Gospels.

CHAPTER III.

THE FORM OF THE TEACHING.

Form influenced by the Purpose.

Circumstances in which Christ taught.

Simplicity and Terseness of Language.

Picture-Speech.

The Landscape of Palestine and the Social Life of the People reflected in Christ's Picture-Speech.

Varieties of Picture-Speech.

1. Illustration by Concrete Cases.
2. Similes.
3. Metaphors.
4. Imagery from Natural Law.
5. Imagery from Social Law.
6. Invented Stories to illustrate Spiritual Truth by the Events of Common Life.

The Worth of Picture-Speech for the Teacher's Purpose.

CHAPTER III.

THE FORM OF THE TEACHING.[1]

The Form influenced by the Purpose. — Systems of theology and systems of philosophy aim at satisfying the demands of the intellectual side of our nature for an orderly and comprehensive exposition of the principles which underlie the experience of man in his relation to the ultimate realities of existence. The satisfaction of the intellect is not Christ's predominant interest. His teaching has in manifold ways ministered indirectly to intellectual life, but it is to the religious and ethical life He attaches supreme worth. In His estimation, what a man is—in the life that links him to God and to his fellows—is more important than what he knows. It is His vocation not so much to propound a more satisfying theory of man and his relations to God and the world, and to win adherents to His views, as to minister to their spiritual life. He is first a Redeemer, and then a Teacher. His teaching about man, and God, and duty is but an instrument to lift men to a higher religious and ethical level.

'We are able,' says a recent writer,[2] 'to take the scattered utterances and thoughts of Jesus . . . and to fit them together, until a lovely and harmonious structure of doctrine rises before our eyes.' There is, as we shall see in the sequel, an inner connection between the thoughts of Jesus,—a profound unity in His

[1] What is said in this chapter has reference to the first three Gospels.

[2] Horton, *The Teaching of Jesus*, p. 20.

teaching ; but in our efforts to construct out of His sayings a system of doctrine, we may not only lose sight of the supreme worth He attached to spiritual life, in comparison with the mere acceptance of true doctrines, but be led astray in our interpretation of the teaching itself. It is not materials for a 'structure of doctrine' which the teaching of Christ gives us, but suggestions, visions, flashes of insight for the quickening of the heart, and the uplifting of the life. In our eagerness to crush Christ's thoughts into a system, we may crush the life out of them, and turn them into the mere dry formulæ of an intellectual creed.

The Circumstances in which Christ taught.—The form of Christ's teaching is influenced not only by His absorbing interest in the spiritual life of His hearers, but also by the circumstances in which His words were uttered. He is outside the lecture-room of the rabbi, with its formal discourses, lengthy arguments, and laborious commentary. We read of Him teaching in the synagogue, but of what He said in the synagogue we have little record. Most often He finds His pulpit in the house where He happens to be, the street, the roadside, the lake shore, the anchored boat, or a grassy hollow amongst the hills. We have one or two set addresses, such as a large part of the 'Sermon on the Mount,' and the discourse on 'the last things' on the Mount of Olives. But for the most part His sayings are uttered in connection with some particular incident, or in response to a definite question. His teaching is more often of the nature of what we now call 'table-talk' than of formal discourse.

The complaint of the Pharisees against His disciples for plucking the ears of corn is the occasion of His laying down the principle that 'the sabbath was made for man, and not man for the sabbath' (Mark ii. 27). The murmuring of the Pharisees, that 'this man receiveth sinners, and eateth with them' (Luke xv. 2), is the occasion of His speaking the Parables of the Lost Coin, the Lost Sheep, and the Lost Son. The ambitious request of the sons of Zebedee is the occasion of His teaching that

'whosoever would become great among you, shall be your minister: and whosoever would be first among you, shall be servant of all' Mark x. 35-45). Peter asks, 'How oft shall my brother sin against me, and I forgive him?' (Matt. xviii. 21), and Christ answers with the Parable of the Unmerciful Servant. A lawyer who asks, 'What shall I do to inherit eternal life?' is referred to the commandments enjoining love to God and to our neighbour; and His further question, 'Who is my neighbour?' is answered in the Parable of the Good Samaritan (Luke x. 25-37). The disciples ask, 'Who then is greatest in the kingdom of heaven?' (Matt. xviii. 1), and in answer 'Jesus called to Him a little child, and set him in the midst of them: and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.'[1]

[1] It is one of the characteristics of Luke's Gospel, as compared with Matthew's, that it more often narrates the circumstances in which Christ's sayings were delivered. Such notices shed additional light on the significance of the sayings. We have seen (*p.* 40) that Matthew's Gospel has grouped into the so called Sermon on the Mount a number of sayings which were probably uttered on a different occasion from that on which 'the address on the hill' was delivered. These sayings are found in a different connection in Luke, and with a notice of the occasion which adds to their interest.

The Lord's Prayer is taught to the disciples in answer to their request: 'Lord, teach us to pray, even as John also taught his disciples' (Luke xi. 1). The beautiful discourse in which Christ warns His disciples against burdening themselves with needless anxieties about food and raiment, and calls them to stir up their faith in God's care for them, by considering how the ravens are fed, and how the lilies grow (Luke xii. 22-30), is given in Luke in connection with the parable which was spoken in illustration of the truth that 'a man's life consisteth not in the abundance of the things which he possesseth,' and in connection with the request that Christ should interfere to settle a dispute about property. The saying, 'Strive to enter in by the narrow door' (Luke xiii. 24), is given in Luke as an answer to the question prompted by an unedifying curiosity, 'Lord, are there few that be saved?'

The fact that so many of the sayings in Matthew are illumined by what Luke tells us of the occasion on which they were spoken, suggests to us that in the interpretation of Christ's words it is desirable to keep in view the possibility of their being occasioned by special circumstances, of which our Gospels give us no indication.

Such occasional teaching, given in the thick of the daily life of the people, could not but keep close to the realities of spiritual experience—and of the spiritual experience of the common man.

Simplicity and Terseness of Language.—Christ's hearers are not the scholars of a rabbi's class-room, but the common people ; and it is not to impart to them a system of doctrine He speaks of God, and the soul, and religious duty, but to lift them into a better and more blessed life. His aim and His hearers alike suggest the use of simplicity in His form of speech. And what a noble simplicity we actually find in His teaching ! No religious teaching is so universally intelligible as His. He clothes His thought, says Harnack, 'in the speech in which a mother speaks to her child.' Only one who is perfectly at home in the spiritual world could express himself on the deepest realities of religious experience with the incomparable lucidity of sayings like these : 'Blessed are the pure in heart, for they shall see God' (Matt. v. 8). 'Love your enemies, and pray for them that persecute you ; that ye may be sons of your Father which is in heaven : for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust' (Matt. v. 44, 45). 'Consider the lilies of the field, how they grow ; they toil not, neither do they spin : yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. But if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith' (Matt. vi. 28–30).

Equally striking is the combination of terseness with simplicity. Lucidity is not gained at the expense of strength. We find epigrammatic force in abundance, as in sayings like these : 'Where thy treasure is, there will thy heart be also' (Matt. vi. 21). 'Whosoever would save his life shall lose it ; and whosoever shall lose his life for my sake shall find it' (Matt. xvi. 25). 'To whomsoever much is given, of him shall much be required' (Luke xii. 48). 'Unto every one that hath shall be given . . . but from him

that hath not, even that which he hath shall be taken away' (Matt. xxv. 29). 'They that are whole have no need of a physician, but they that are sick' (Matt. ix. 12). 'Not that which entereth into the mouth defileth the man: but that which proceedeth out of the mouth, this defileth a man' (Matt. xv. 11). 'What shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?' (Matt. xvi. 26). 'Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted' (Luke xiv. 11). 'Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's' (Matt. xxii. 21).

It is of the essence of epigrammatic speech to be one-sided. To treat an epigram as a full statement of the truth were pedantry. The intelligence of the reader or hearer must be trusted to supply the qualifications. The interpretation of many of Christ's sayings will be missed, if their epigrammatic character is overlooked. Take, for example, such a saying as this: 'It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God' (Matt. xix. 24). That is a forceful expression of the spiritual danger to which the rich are exposed, and without one-sided forcefulness the greatness of the danger could not well be brought home to men's hearts; but to interpret that epigram as an unqualified assertion of the impossibility of the rich entering the kingdom of God, were to misunderstand the genius of literary expression. An epigrammatic saying enforcing one side of a truth calls for another, enforcing the complementary side. 'He that is not with me is against me' (Luke xi. 23)—that is an aspect of truth which we find Christ enforcing on one occasion; but we find Him on another occasion enforcing the complementary aspect: 'He that is not against us is for us' (Luke ix. 50).[1]

[1] Dr. Edward Caird speaks of 'the aphoristic character of the words of Jesus, which present only one aspect of things at a time, and generally present it in a form so bold and epigrammatic as to cast all other aspects into the shade'; of 'the way in which complementary but contrasted elements of

Picture-Speech.—The most outstanding feature of the outward form of Christ's teaching is His habitual use of picture-speech. He speaks on the profoundest themes, with the profoundest insight, but His thoughts are dyed with the warmest colours of an exuberant imagination. His words have wings given them by imagination, and thereby find a swifter way to the mind and heart. Picture-speech, however, is something more than a wise device of the Teacher; it bears witness to the part which is played by the poetic faculty in the spiritual insight of the Teacher. There is significance in the fact that the Supreme Teacher in the religious sphere was richly dowered with the gift of imagination; it is a reminder that mere reasoning is not the only organ of religious knowledge, and that we need something more than the dialectical handling of theological propositions to gain a knowledge of God and the spiritual world.

The Landscape of Palestine and the Social Life of the People reflected in Christ's Picture-Speech.—The recorded words of Christ can be read in an hour or two, but so extraordinary is the wealth of the imagery in His teaching, that by their help alone we gain a vivid picture of the country and of the life of its inhabitants. It is worth while to set this forth in detail, and all the more, as we thus obtain incidentally an impressive testimony to the width of His sympathy with nature and with humanity.

The geographical situation of Palestine is suggested in the words: 'When ye see a cloud rising in the west, straightway ye say, There cometh a shower. . . . And when ye see a south wind blowing, ye say, There will be scorching heat' (Luke xii. 54). The Mediterranean with its moisture on the west, and the great desert, with its heat, pressing up to the verge of the country on

truth are set side by side, each of them being stated so absolutely as to lead to a verbal contradiction with the others'; and of 'the method of first emphasising one side and then another, and leaving the mind of the hearer, aided by the impression of the living personality of the Teacher, to make the necessary synthesis" (*The Evolution of Religion*, ii. 90).

the south,—we have there two of the most important features in the geography of the land. Palestine is a hilly tableland with wild watercourses in the ravines, dry in the rainless months of summer, but full of a foaming torrent after a winter storm. The picture is reproduced in the story of 'the foolish man, which built his house upon the sand—the loose gravel on the banks of the dry watercourse—and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall of it' (Matt. vii. 24–27). In a hilly country with but few stretches of plain, and in a country exposed to sudden incursions from the desert tribes, the villages are to be found for the most part crowning a commanding height—a circumstance referred to in the words: 'A city that is set on a hill cannot be hid' (Matt. v. 14). The numerous references to vineyards also suggest a hilly country with sunny slopes, suitable for the culture of the vine (Matt. xx. 1, xxi. 28, xxi. 33). The vineyard is before us in the parables—the enclosing hedge of cactus (or prickly pear), the watch-tower, the winepress, and the labourers going to and fro to tend the vines in the spring-time, and to gather the grapes at the vintage. One feature in the description of the vineyard is true to what can be seen in Palestine to-day: a solitary fig tree amongst the vines, standing out in its strongly marked individuality (Luke xiii. 6)—a feature used to emphasise the fact that God singles out each individual for individual attention and discipline.

We see the birds which follow the sower with his seed bag (Matt. xiii. 4); the eagles and birds of prey hovering over the landscape, and swooping down to devour the carrion that pollutes the air ('Wheresoever the carcase is, there will the eagles be gathered together,' Matt. xxiv. 28); the sparrows which flit and twitter in their happy carelessness (Matt. x. 29).

We see the bamboo reeds by the banks of the Jordan, and the papyrus reeds by the shores of Gennesaret, swaying under the wind ('What went ye out to see? A reed shaken by the wind?' Matt. xi. 7). We see the pastures of the valleys adorned with

a wealth of flowers in the spring-time (Matt. vi. 28). The Parable of the Sower pictures an arable field on a hillside—a footpath running through the middle, a bit of rock jutting out, thorn clumps in the corner, along with the deep rich soil (Matt. xiii. 3–8).

The house of an eastern village is vividly portrayed. We see the mud walls, by digging through which thieves may enter to steal (Matt. vi. 19); the poky ill-lit interior, where the woman who has lost one of her ten coins must light a candle to search for it (Luke xv. 8); the housewife at the baking-board leavening the fresh dough by mixing with it a piece of sour dough left over from the last baking (Matt. xiii. 33); the skin bottles prepared for the new wine (Matt. ix. 17); the stand on which the lamp is placed, the bushel for measuring corn (Matt. v. 15). At the door of the house, we see the two women grinding corn by the quern or hand-mill (Luke xvii. 35); and the hens gathering their chickens under their wings for shelter or safety (Matt. xxiii. 37). We see the flat housetop where the neighbours assemble for talk in the cool hours of the evening ('What ye have spoken in the ear in the inner chambers shall be proclaimed upon the house-tops,' Luke xii. 3).

Many a street scene is before us—the children in the market-place, playing at funerals and marriages (Matt. xi. 16); the blind leading the blind (Matt. xv. 14); beggars guided to the gates of rich men's houses to wait patiently for doles, masterless dogs roaming at large through the city (Luke xvi. 19–21).

In the fields we see peasants ploughing, sowing, reaping; shepherds, in a country where there are no fences and many rocks and holes, followed by their flock, or seeking for a lost sheep (Luke xv. 4), or bringing back in the evening their mixed flock of white sheep and black goats, and dividing them for the sheep-fold and the goat-fold (Matt. xxv. 32, 33). We see the fishermen hauling the net full of fish to shore, and separating the useless fish from those which are to be sent to market (Matt. xiii. 47, 48).

The social customs of the people at marriages and festivals are

pictured in such Parables as the Ten Virgins (Matt. xxv. 1), the Prodigal Son (Luke xv. 11), the Great Supper (Luke xiv. 16), the Marriage of the King's Son (Matt. xxii. 2). The power of a creditor to put his debtor into prison is pictured in the Parable of the Unmerciful Servant (Luke vii. 41); the corrupt administration of justice, in the Parable of the Unjust Judge (Luke xviii. 2); the lawlessness of districts bordering on the desert, in the Parable of the Good Samaritan (Luke x. 30); the custom of hiding coins and jewels in the fields, in the Parable of the Hid Treasure (Matt. xiii. 44); and the demeanour of worshippers in the temple, in the Parable of the Pharisee and the Publican (Luke xviii. 10).

Varieties of Christ's Picture-Speech.[1]—It is from a wide field Christ has drawn His imagery; there is also a wide variety in the ways in which He employs the imagery.

1. The Illustration of General Principles by Means of Concrete Cases.—In inculcating the cultivation of a conciliatory spirit, a definite situation is imagined, in which we are to beg for our brother's forgiveness: 'If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift' (Matt. v. 23, 24). The bearing of wrongs is inculcated in a similar way: 'Whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloke also. And whosoever would compel thee to go one mile, go with him twain' (Matt. v. 39–42). The principle is illumined by the picture of a particular set of circumstances to which it applies.

Amongst the parables we find several instances of this teaching by means of concrete examples. The duty of neighbourly love is enforced by the story of a neighbourly man, the Good

[1] See this fully treated in Wendt's *Teaching of Jesus*.

Samaritan (Luke x. 30); the spiritual worth of humility before God, by the story of the Pharisee and the Publican in the temple (Luke xviii. 10); the lesson that a man's life consisteth not in the abundance of the things which he possesseth, by the story of the rich man who had to build bigger barns to store his goods, and to whom the sudden call came: 'This night is thy soul required of thee' (Luke xii. 16).

2. **Similes.**—Christ gives point to His teaching by comparisons drawn from circumstances well known to His hearers, as in sayings like these: 'Whosoever shall not receive the kingdom of God *as a little child*, shall not enter therein' (Mark x. 15). 'Behold I send you forth *as sheep in the midst of wolves*: be ye therefore wise *as serpents*, and harmless *as doves*' (Matt. x. 16). 'O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even *as a hen gathereth her own brood under her wings*, and ye would not!' (Luke xiii. 34). 'And before him shall be gathered all the nations; and he shall separate them one from another, *as the shepherd separateth the sheep from the goats*' (Matt. xxv. 32). 'Simon, Simon, behold, Satan asked to have you, that he might sift you *as wheat*' (Luke xxii. 31). 'Woe unto you, scribes and Pharisees, hypocrites! for ye are *like unto whited sepulchres which outwardly appear beautiful, but inwardly are full of dead men's bones and of all uncleanness*' (Matt. xxiii. 27).

3. **Metaphors.**—A teacher whose imagination can supply him with happy metaphors gains enormously in effect. What wealth of effective suggestion is contained in metaphors such as these: 'When thou doest alms, *sound not a trumpet before thee*' (Matt. vi. 2). 'Ye are the *salt* of the earth' (Matt. v. 13); 'the *light* of the world' (Matt. v. 14). 'Beware of the *leaven* of the Pharisees' (Matt. xvi. 6). 'Enter ye in by the *narrow gate*' (Matt. vii. 13). 'False prophets, which come to you in *sheep's clothing*' (Matt. vii. 15). '*Knock* and it shall be opened unto you' (Matt. vii. 7).

'Take my *yoke* upon you' (Matt. xi. 29). 'The *harvest* truly is plenteous' (Matt. ix. 37). 'First cast out the *beam* out of thine own eye, then shalt thou see clearly to cast out the *mote* out of thy brother's eye' (Matt. vii. 3). 'They are *blind leaders of the blind*' (Matt. xv. 14). 'Neither cast ye your *pearls before swine*' (Matt. vii. 6). 'Let your *loins be girded about*, and *your lamps burning*' (Luke xii. 35). 'No man, having *put his hand to the plough, and looking back*, is fit for the kingdom of God' (Luke ix. 62). [See also in the Fourth Gospel: 'I am the *bread* of life' (John vi. 35). 'Whosoever drinketh of the *water* that I shall give him shall never thirst' (John iv. 14). 'I am the good *Shepherd*' (John x. 11). 'I am the *true vine*' (John xv. 1).]

4. **Imagery from Natural Law.**—For example, 'Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit' (Matt. vii. 16, 17). 'Salt is good: but if the salt have lost its saltness, wherewith will ye season it?' (Mark ix. 50). [See also in the Fourth Gospel: 'Except a grain of wheat fall into the earth and die, it abideth by itself: but if it die, it beareth much fruit' (John xii. 24).]

5. **Imagery from Social Law.**—By means of such imagery, Christ justifies His habit of eating with publicans and sinners: 'They that are whole have no need of a physician, but they that are sick' (Matt. ix. 12); justifies His disciples for not fasting: 'Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then will they fast' (Matt. ix. 15); repels the suggestion that He casts out devils by Beelzebub: 'Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand' (Matt. xii. 25); calls for whole-hearted devotion to God: 'No man can serve two masters' (Matt. vi. 24); grounds an appeal for trust in the Fatherly love of God: 'What man is there of you,

who, if his son shall ask him for a loaf, will give him a stone?' (Matt. vii. 9).

6. **Stories invented to illustrate Spiritual Truth by the Events of Common Life.**—To this class belong most of the Parables—the Sower, the Unmerciful Servant, the Labourers in the Vineyard, the Marriage of the King's Son, the Ten Virgins, the Talents, the Prodigal Son, the Unjust Steward, the Wicked Husbandmen, etc. The story is but a more elaborate expansion of such imagery as we find in almost all of Christ's sayings. The whole picture-speech of our Lord is potential parable. Such sayings as these need but a few touches to turn them into stories: 'Neither do men put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved' (Matt. ix. 17). 'Let your loins be girded about, and your lamps burning; and ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him' (Luke xii. 35, 36). 'But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and would not have left his house to be broken through' (Luke xii. 39). 'Every one therefore, which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock; and the rain descended, and the floods came, and beat upon that house; and it fell not: for it was founded upon the rock' (Matt. vii. 24, 25).

In the handing down of Christ's teaching in the early Church by the living voice, the memory was helped in many ways—by an account of the incident which gave rise to a saying, by the lucidity and epigrammatic force of the saying itself, by the imagery stamped upon it, and by the picturesqueness and movement of the imaginary stories.[1]

[1] In contrasting the form of Christ's teaching as given by the Synoptists,

The form of Christ's teaching lends itself also to the purpose of the Teacher. Had Christ's aim been that of a philosophical teacher —to win acceptance for a system of doctrines—the exuberant use of picture-speech would have led to endless difficulties in interpretation. This picture-speech, however, is in harmony with His aim to light up visions to minister to the spiritual life. It has one special merit—that it is ever pointing us to something beyond the level we have reached. It has its meaning for the little child, but it has also, for the mature saint, its suggestions of unexhausted possibilities. There is an air of finality about a reasoned system of doctrines: Christ's picture-speech confronts us with ever-expanding ideals.

and as given in John it is only fair to bear in mind that, even if Christ sometimes made use of [illegible] and more argumentative discourse, oral tradition would naturally fix on the simpler and more picturesque sayings as more capable of being 'carried.'

CHAPTER IV.

ORIGIN OF THE TEACHING.

A Necessary Distinction.
The Old Testament Scriptures.
Contemporary Jewish Thought.
Chief Factor, the Unique Personality and Experience of the Teacher.
His own Account of the Origin.
Significance of this Origin of the Teaching.

CHAPTER IV.

ORIGIN OF THE TEACHING.

A Necessary Distinction.—When we raise the question as to the origin of Christ's teaching, it is necessary to draw a distinction. In the case of a teacher like Wordsworth or Browning, we lay emphasis not on the truths inherited from the past, and accepted as commonplaces by his contemporaries, which happen to be expressed or implied in his writings, but on the truths which the teacher himself regards as the message it has been given him to deliver to his fellows. The message cannot be conveyed without the help of the current intellectual and spiritual ideas of his age, but the message itself is to be distinguished from these current ideas. So in Christ's teaching, a distinction is to be drawn between that which is the common property of His contemporaries and predecessors and that which is peculiarly His own—the special truth God has given Him to make known to men.

The Old Testament Scriptures.—Christ serves Himself heir to the revelation given to the fathers. He is born into a pious Jewish home, and from His earliest years is brought under the spell of the glorious past of His nation. Through His mother's training, and in connection with the worship of the synagogue, He is familiar from His boyhood with the sacred books. He nourishes His spiritual life on the Word of God speaking to Him in psalmist and prophet, and in the national history. When He

enters upon His ministry, He is already steeped in the teaching of the Old Testament ; all His thoughts are coloured by what He has learned from its words.

There is no understanding of Christ's teaching without taking into account the profound influence which the Old Testament exercised upon His life and thought. It is in the background of His own teaching ; He can take its truths for granted. That certain aspects of religion and morality are not explicitly enforced in His recorded words, is no proof that in His own thoughts He accounted them of little importance. It was enough that through the Old Testament they were already common property for Himself and His hearers.

But however close may be the relation of the Old Testament to the thoughts of Christ, it will not alone give us the key to solve the problem of the origin of His teaching. Questions like these are left unanswered : Why does Christ leave so much of the Old Testament unnoticed, and why does He lay such unmistakable emphasis on particular parts of its teaching? How comes it that in His doctrine of God, and in His ideals of ethical life, He reaches a height unattained by the loftiest of Israel's teachers?

Contemporary Jewish Thought.—We need not scruple to admit —what indeed is involved in our belief in His true humanity—that Christ was in many ways 'a child of his age.' He shared the life of His people—their thoughts and aspirations. It is therefore of importance for the understanding of His teaching that we should take account, not only of the Old Testament Scriptures, but also of the ideas which were influencing men's minds in His own generation. Religious thought had not been dormant in the centuries immediately preceding the Christian era ; it was moving on a lower level than in the days of Amos, Isaiah, the prophet of the Exile, and the author of the Book of Job, but it was awake and giving rise to fresh conceptions. National events like the Maccabean war of independence, and the Roman Conquest under Pompey, and contact, through the Jews of the dispersion in

Alexandria and elsewhere with the wider Gentile world, could not but stimulate thinking men to reflection. The religious outlook in the time of our Lord was somewhat different from what it had been at any period in the ages represented by the Old Testament. Within recent years much has been done by scholars to give us a picture, not only of the outward aspect of the Jewish life in whose *milieu* Christ grew up, but also of the religious ideas by which His contemporaries were swayed. We have had a fresh and more fruitful investigation of the teaching of books which 'may have influenced our Lord'—such as the Book of Enoch, the Psalms of Solomon, the Assumption of Moses, Ecclesiasticus,—of the oral teaching (committed to writing by Jewish scholars of later generations) of the rabbis in the time of our Lord, and also of the many hints supplied by the New Testament itself.

Such investigation has rendered a signal service to students of the mind of the Master. It helps us to a clearer understanding of what Christ took over from the popular thought of His time, on such subjects as these: the authorship of the books of the Old Testament, the mediation of angels, the connection of disease and Satanic influence, the conception of Hades and Gehenna, the coming of the Son of Man on the clouds of heaven. But contemporary Jewish thought, if it often explains the dress in which Christ clothes His teaching, in no way explains the teaching itself. On the contrary, the more complete has been the investigation into the religious thoughts of His contemporaries, the greater has seemed the wonder that such a Teacher should have appeared in such a generation.

The Unique Personality and Experience of Christ.—In Christ we have a unique Teacher, not explicable through any teachers of His own day, or of the golden age of Israel's religion.[1] The unique personality of the Teacher will alone account for the teaching. Whether it be in the sphere of life or of thought,

[1] Compare the question of the Jews: 'How knoweth this man letters, having never learned?' (John vii. 15).

historical investigation into the origin of Christianity brings us into the presence of a commanding personality. It is in the spiritual experience of Christ that we must seek for the secret of the Supreme Teacher. Here, the determining factor is the consciousness of sonship with God. He knows Himself the Son of the Father, and in the fellowship of the Son with the Father finds life's meaning and worth and blessedness. 'How He has come to this consciousness of the uniqueness of His sonship, and how He has reached the consciousness of His power, and the consciousness of duty and vocation which lie hid in this power,—that is His secret, and no psychology can explore it.'[1] It is true that every religious man has a life with God; but even with the best of religious men, the life with God is fitful, broken in upon by many failures and disloyalties. With Christ, the life with God knows no intermission, is weakened by no faithlessness, darkened by no sin. Very instructive, in its testimony to the wonderfulness of His filial fellowship with God, is the story of His visit to the temple in years of boyhood. 'Wist ye not that I must be in my Father's house?' (Luke ii. 49). No other Jewish boy of that day could thus have spoken of God. That question indicates how early the sense of a peculiarly close fellowship with God had been awakened in the heart of the boy. This story is but one of many finger-posts pointing us to an altogether unique spiritual experience, out of which Christ speaks to us of God and the things of God with a supreme authority and power.

Christ's own Account.—There is much that is incidental to Christ's teaching which may well be referred to the Old Testament Scriptures or to contemporary thought as its origin; but that which is distinctive in His teaching,—what, were we dealing with an ordinary teacher, we might call His message,—He Himself traces to His own personality, and to His experience of life with the Father. Such is the purport of that saying in Matthew which sounds so Johannine that we can readily believe Jesus more

[1] Harnack, *Das Wesen des Christenthums*, p. 81.

often spoke in the manner of the discourses of the Fourth Gospel than the record of the Synoptists would naturally suggest: 'All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him' (Matt. xi. 27). It is to this same thought the Christ of the Fourth Gospel gives expression in such sayings as these: 'My teaching is not mine, but his that sent me' (John vii. 16). 'When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as *the Father taught me, I speak these things*' (John viii. 28). '*I speak the things which I have seen with my Father;* and ye also do the things which ye heard from your father' (John viii. 38). 'For I spake not from myself; but *the Father which hath sent me, he hath given me a commandment, what I should say, and what I should speak*' (John xii. 49). 'The words that I say unto you I speak not from myself: but *the Father, abiding in me doeth his works*' (John xiv. 10).

Significance of this Origin of the Teaching.—If Christ's teaching is to be traced up to the spiritual experience involved in a unique fellowship of the Son with the Father, the theme of the teaching is the life of man with God, and that life of men with each other which is the outcome of life with God. It is with religion Christ's teaching is concerned, and not with history, economics, philosophy, or science. His words have their own bearing on every department of human effort and thought, but it is in the sphere of religion—the sphere in which He Himself is taught of His Father—that He claims to be our Supreme Teacher.

The origin of the teaching explains the accent of certainty in the Teacher's voice. He speaks to us from the fulness and clearness of His own immediate experience. He does not reason out the truth He imparts, He *sees* it. Completely at home in the spiritual world, He has so direct an intuition of spiritual truth, that there is no room for groping or faltering.

He speaks that which He knows, and bears witness of that which He has seen (John iii. 11).

Here, also, we have the explanation of the power of Christ's teaching. His words are spirit and life, for behind the words is the personality of the Teacher. We cannot separate the words from the experience out of which they come to us. They are weighted for us with all our knowledge of the spiritual life which is pulsing through them.

CHAPTER V.

THE FATHERHOOD OF GOD.

Christ the Revealer of God.
The Love of God.
Foregleams in the Old Testament.
Christ's Higher Thought.
His Thought expressed in a New Name.
Fatherhood and Sovereignty.
The Intimacy of God's relation to Man.
The Fatherhood of God, and the Universalism inherent in Christ's Religion.

CHAPTER V.

THE FATHERHOOD OF GOD.

Christ the Revealer of God.—In answer to one who remarked that his chief desire was to leave the world a little better than he found it, Tennyson replied: 'My chief desire is to have a new vision of God.' Christ meets this deep-seated desire of the human heart. There is no understanding of His conception of His own mission, unless we give a foremost place to His 'new vision of God.' On many occasions He tells us that He has come to reveal God. 'All things have been delivered unto me of my Father . . . neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him' (Matt. xi. 27). 'O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them' (John xvii. 25, 26). A wonderful vision of God is at the heart of His own experience; it is the passion of His life to kindle the same vision for His fellows. He is concerned not so much to give them doctrines about God, as to help them to know God—to see God—in their own experience. His aim determines His method in revealing God. He constructs no system of theology for the acceptance of His hearers. Speaking from an experience in which He Himself sees God with the unclouded vision of a

Son 'on whom the Father's face has never yet but smiled,' He utters here a saying, and there a parable, to kindle some fresh thought of God in the heart. He trusts rather to stimulating suggestions than to reasoned statements of theological truth. And, for these stimulating suggestions, He trusts not only to His spoken words, but to the impressions produced by His life. He is the revealer of God not only by what He says, but also, and even more, by what He is. As He said to Philip: 'Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Shew us the Father?' (John xiv. 9).

The Love of God.—Christ takes for granted the accepted teaching of the Old Testament, and of the theology of the Judaism of His day regarding the unity of God, His creative and sustaining power, His omniscience, His righteousness and moral government. That is common ground for Him and His hearers. Taking such teaching for granted, He throws into relief what His own experience of fellowship with the Father had revealed to Him as the deepest and intensest thing in God. St. John has summed up for us his Master's vision of God in his own simple words: 'God is love' (1 John iv. 8). In reading the writings of St. John and St. Paul, we cannot mistake the central part which was played in the experience of the early Christians by the vision of the love of God; nor, in tracing the history of Christian life and thought throughout the subsequent ages, can we fail to observe how distinctive of Christianity has been the emphasis on God's love, and how fruitfully it has worked for the religious and social life of humanity.

In order to magnify the debt we here owe to Christ, it is not necessary that we should minimise the thoughts of God's love which are to be found in the Old Testament or in other religions. The words of the 145th Psalm strike a note

which is often heard in the utterances of Old Testament saints: 'The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all; and his tender mercies are over all his works. . . . The Lord upholdeth all that fall, and raiseth up all those that be bowed down. . . . He will fulfil the desire of them that fear him: he also will hear their cry, and will save them' (vers. 8, 14, 19). In the prophets we have many a beautiful picture of the tenderness of God: 'He shall feed his flock like a shepherd, he shall gather the lambs in his arm, and carry them in his bosom, and shall gently lead those that give suck' (Isa. xl. 11). 'Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, these may forget, yet will not I forget thee' (Isa. xlix. 15). 'And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies' (Hos. ii. 19). The reality of the goodness and mercy of God could not well have failed to make itself felt in the pious heart which was sensitive to the beauty of goodness and mercy in man, but the vision of the love of God is set before us by Christ with an air of conviction, a strength of emphasis, and an unfaltering persistence which we find nowhere else before, or outside of, Christianity. It needed Christ's experience of God to make it possible to say: God *is* Love. Christ is never alone: there is another with Him, and the name of that other is Love. It is by Love He is beset in the inner life He lives with God, and wherever He looks forth upon the world without, He finds there the Love He has found within. From the Love of God all things have come, and upon the Love of God all things rest.

As Christ moves about amongst His fellows, He sees them encompassed by the love of God. The love of God is shaping the events of every man's life. 'Are not two sparrows sold for a farthing? and not one of them shall fall

on the ground without your Father: but the very hairs of your head are all numbered' (Matt. x. 29, 30). And this love of God is bestowed upon the undeserving. 'Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust' (Matt. v. 44, 45). But it is in love's contact with man's sin that Christ sees the supreme strength of the love of God. No one has had a deeper insight into the evil of man's heart, and no one has had a deeper insight into the redeeming love which forgives and restores. An overpowering impression of the redeeming love of God is at the heart of His whole ministry; it is the secret of His life amongst sinners, the secret of His hope for them, and the secret of His love for them. 'How think ye? If any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish' (Matt. xviii. 12–14). Living in fellowship with God so thought of, it was natural that He should say of Himself 'that the Son of man came to seek and to save that which was lost' (Luke xix. 10). But nowhere does His vision of the love of God come to such simple and, at the same time, such heart-quickening expression as in the Parable of the Lost Son. The picture there drawn is all the more significant that it is not Christ's main purpose to reveal to His hearers His thoughts of God. He is defending Himself against the reproach: 'This man receiveth sinners, and eateth with them.' His representation of God comes in incidentally, as if he took it for granted. It is in the act of doing something else that He opens, as it were, a window through which we get an insight into the heart of God in

His attitude to man. And what a picture that story gives us of the grace of God in His thoughts of men, and in His dealings with them! Than that picture there is no higher vision of God, save in the cross of Him by whom the story was told.

The emphasis laid by Christ on the grace of God is evidenced by the large place which is occupied in His thoughts by the forgiveness of sins. His repeated call to repentance is grounded on His assurance of the love with which God not only welcomes, but draws the sinner to Himself. From the certainty of that assurance He makes bold to speak to sinners the word of good cheer: 'Thy sins are forgiven' (Matt. ix. 2). In the Lord's Prayer He bids us bring our penitent hearts into touch with God's forgiving love: 'Forgive us our debts' (Matt. vi. 12). In the Parable of the Unmerciful Servant (Luke vii. 41) He has mirrored the greatness of God's forgiveness in the creditor who remitted the debt of ten thousand talents; in the Parable of the Pharisee and the Publican (Luke xviii. 9) He has pictured the peace which, as he took his homeward way from the temple, filled the heart of the man who had cried: 'God be merciful to me a sinner'; and in the Parable of the Lost Son He has given us a vivid insight into the experience of a forgiven soul: 'While he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. . . . The father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found' (Luke xv. 20–24).

Christ's Thought of God expressed in a New Name.—It is significant that Christ makes use of a new name in speaking of God —'Father.'[1] That in itself suggests that He was conscious of

[1] It has been suggested that when Paul uses the expression, 'Abba, Father,' we have here an indication of the early Christians, when using the Greek

having a new vision of God. It is true that the word 'father' is used as a designation of God before the time of Christ. The Greek Zeus is spoken of as 'father of gods and men.' In the Old Testament God is represented as the Father of the people of Israel, and the nation as God's Son (Hos. xi. 1 ; Isa. i. 2 ; Deut. i. 31, viii. 5, xxxii. 6 ; Jer. xxxi. 20 ; and the designation 'father' is expressly applied to the God of the nation : 'Blessed be thou, O Lord, the God of Israel our father' (1 Chron. xxix. 10). 'For thou art our father, though Abraham knoweth us not, and Israel doth not acknowledge us : thou, O Lord, art our father ; our redeemer from everlasting is thy name' (Isa. lxiii. 16). 'But now, O Lord, thou art our father : we are the clay, and thou our potter ; and we all are the work of thy hand' (Isa. lxiv. 8). 'If then I be a father, where is mine honour?' (Mal. i. 6). In such passages—few in number—the relation of father and son is used to set forth the graciousness of God's dealings with the nation. In a passage in Malachi God is spoken of as Father with reference to individuals : 'Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, profaning the covenant of our fathers?' (Mal. ii. 10). In the Psalms we hear no devout Israelite appealing to God as Father, but in the Book of Ecclesiasticus (or 'The Wisdom of Jesus the Son of Sirach,' written about 180 B.C.) we find a short prayer with these two invocations : 'O Lord, Father and Master of my life' ; 'O Lord, Father and God of my life' (xxiii. 1, 4) ; and in the Wisdom of Solomon (written probably in first century B.C.) the author uses these words of a ship sailing over the sea : 'Thy providence, O Father, guideth it along, because even in the sea thou gavest a way, and in the waves a sure path'[1] (xiv. 3).

language, clinging to an Aramaic word for 'father' consecrated by Christ's employment of it.

[1] '"A greater readiness to apply the name of Father to God" on the part of the Jews is a historical fact ; and Jesus adopted this term for God from the popular usage of His time. . . . The Old Testament shows abundant traces of the conviction that God's providence is directed not only

When we turn from the Old Testament and the later Jewish literature to the Gospels, we find that God is spoken of as Father by Christ, not occasionally but habitually. Father is *the* name He uses for God. It occurs twelve times in the Sermon on the Mount, and more than one hundred times in the Fourth Gospel. It is as a Father Christ conceives of God in His relation to Himself: 'Wist ye not that I must be in my Father's house?' (Luke ii. 49). 'All things are delivered unto me of my Father' (Matt. xi. 27). 'I appoint unto you a kingdom, even as my Father appointed unto me' Luke xxii. 29. It is to God as Father He prays: 'I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight' Matt. x. 25. 'O my Father, if it be possible, let this cup pass away from me' Matt. xxvi. 39. He speaks to the disciples of God as their Father: 'Ye therefore shall be perfect, as your heavenly Father is perfect' Matt. v. 48. 'Your heavenly Father knoweth that ye have need of all these things' (Matt. vi. 32). 'It is your Father's good pleasure to give you the kingdom' Luke xii. 32. And He teaches His disciples to lift up their hearts to God in prayer as to a Father: 'Our Father, which art in heaven' Matt. vi. 9. God is also spoken of by Christ as '*the* Father.' 'But of that day, or that hour, knoweth no one, not even the angels in heaven, neither the Son, but the Father' Mark xiii. 32. 'No one knoweth the Son, save the Father' (Matt. xi. 27).

The frequency with which Christ speaks of God as Father is no mere accident. It is a witness to His constant sense of the love of God. The phrase is deliberately chosen. Neither the Old Testament nor contemporary Jewish literature can explain the frequency of its use by Christ. And the phrase serves His aim. The designation of God as Father invites us to lay hold

to the people as a whole, but also to every single member of the nation. It was therefore nothing novel when the fatherly relation of God was also applied within the Jewish community to the individual' (Dalman, *The Words of Jesus*, pp. 188–189).

of all that we have known or heard of what a father or mother can be to their children, and press it into our service for the understanding of the heart of God in His dealings with men. All that a father's or mother's love can do and dare and suffer for their children—all that God's love will take upon itself for us. All that, and more, as Christ Himself reminds us: 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?' (Matt. vii. 11).

To speak of God as Father is, of course, to use a figure of speech, as indeed a figure of speech is involved in speaking of God as Creator, or King, or Judge. God is infinitely greater than all our thoughts of Him; He baffles the resources of our poor human language, but what higher vision of God can we reach than Christ's vision of the love of God, and how can we more fully give expression to that vision than in the word with which He has taught us to look up to God and to pray: 'Our Father'?

Fatherhood and Sovereignty.—The doctrine of the fatherhood of God is a capital part of Christ's teaching; it is rooted in His own experience of the love of God; it is the correlate of what was deepest in His personality. The fatherliness of God is, at least to some extent, appreciated by the religious teachers and singers of the Old Testament, but the emphasis is laid upon His sovereignty. The current figure of speech is not Father, but King. Kingliness does not exclude the characteristic features of fatherliness, but, as a matter of fact, in the Old Testament conception of God, the sovereign power of a righteous ruler is more prominent than the love of a Father.

The Old Testament conception of the sovereign power of a righteous ruler is not left behind by the teaching of Christ. It is taken over into the new teaching. The preaching of the fatherhood of God has been looked upon askance, as tending to weakly sentimentalism and to the impairing of moral virility. In Christ's

teaching the fatherhood of God does not take the place of righteousness and sovereignty. Righteousness and sovereignty are magnified. The righteousness of God is seen to have its highest manifestation in redeeming, forgiving love which works for the restoration of sinful men; the sovereignty of God is transfigured by the love wherewith God is inspired to use the resources of His power for the good of His children.

It is one of the happy results of the increased attention which has been given in recent times to the teaching of Christ, that the doctrine of the fatherhood of God has gained a more assured place in theology and in preaching. It is an exaggeration to say 'that the doctrine which Jesus put in the forefront of His teaching and laboured at with such earnestness did not leave a trace on the dominant theology of the early Church, and for long centuries passed out of the Christian consciousness.' So long as the Gospels were read, it was impossible that Christ's vision of God could be lost. But the vision was obscured—how and to what extent may be read in Mr. Scott Lidgett's fifth chapter of *The Fatherhood of God*. Calvin, who is regarded as the representative of the theology which magnifies the divine sovereignty, does more justice to the doctrine of the divine fatherhood than he usually gets credit for, but it may well be questioned whether the theology of the Reformation did full justice to Christ's teaching. Neither in the Thirty-nine Articles, nor in the Westminster Confession of Faith and Shorter Catechism, do we find the emphasis on the fatherly love of God which we find in the sayings of Christ. The theological thinking of our day has been here moving 'back to Christ.' The contrast between the seventeenth century and the latter half of the nineteenth can be seen in the representative poets of the two periods. In Milton's *Paradise Lost* the love of God is obscured by a way of construing the divine sovereignty which suggests the arbitrary exercise of Almighty power. Milton set 'up in Heaven a whimsical tyrant, all of whose laws are arbitrary and occasional, and who exacts from his creatures an obedience that differs from base submission in

P. J. LIBRARY K. C. K. BAPTIST

one point only, that by the gift of free will it is put within their power to disobey.' [1]

How different is the atmosphere we breathe when we come to the two great poets of the Victorian era.

'[He] trusted God was love indeed,
And love creation's final law.'

'[He feels] although no tongue can prove
That every cloud that spreads above
And veileth love, itself is love.' [2]

'So, the All-great were the All-loving too.'

'For the loving worm within its clod
Were diviner than a loveless God.'

'From the first, Power was—I knew,
Life has made clear to me
That, strive but for closer view,
Love were as plain to see.' [3]

The Intimacy of God's relation to Man.—The distinctive features of a religion are determined by its dominant conception of God. So we may trace up the distinctive features of Christianity as taught by Christ to His vision of God as Father. It is in the light of the fatherhood of God that man is interpreted, duty to God, the moral ideal, and the institutions of religion. In this doctrine we have a key to the understanding of the genius of Christianity. We shall have occasion in the sequel to indicate how the doctrine of the fatherhood of God plays a regulative part in Christ's interpretation of the spiritual world. At present we notice two special instances of its regulative effect: (1) on the intimacy of God's relation to man; (2) the universalism of Christ's religion.

In the current Judaism of our Lord's time the unity and majesty and holiness of God were emphasised, but God was far off, not easily approached by weak, sinful men. This conception of the far-offness—the 'transcendence'—of God stimulated the elaboration of the Jewish angelology. Angels were called in to

[1] Raleigh's *Milton*, p. 129. [2] Tennyson. [3] Browning.

be 'go-betweens' for man and a far-off God — as in later days the æons of the Gnostic theology, and in still later days the canonised saints of the Church. In Christ's teaching the far-off God gives place to the God of the heart: in theological language the transcendence of God is thrown less into relief than His immanence. It is true that in accordance with popular conceptions Christ speaks of the angels, but not as necessary intermediaries between God and man. It is the poetry of Jewish angelology we have in sayings like these: 'See that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven' (Matt. xviii. 10). 'Thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels' (Matt. xxvi. 53). The fatherhood of God carries with it the nearness of God to man. At least the fatherhood of God as interpreted by Christ. We may speak of God as Father, meaning no more than the Greeks meant, when they spoke of Zeus as the father of gods and men, or meaning no more than a deist meant, when he spoke of the fatherly providence of the Omnipotent Creator and Ruler. But with Christ, the fatherhood of God means the intimacy of the Father's fellowship with His children. One reason of His fondness for the name Father is just this, that it is more suitable than any other to suggest the closeness of God and man in the life of spiritual fellowship. So had He experienced God, and He prayed that so His disciples might experience God: 'that they may all be one, even as thou, Father, art in me, and I in thee, that they also may be in us' (John xvii. 21). The fatherhood of God means the spiritual affinity of God and man; it emphasises the manward side of God, and the Godward side of man. In the theology of the apostolic age, and of the succeeding ages, we find that there has been a revolution in men's thoughts of the relations of God and man, of the capacity of God for becoming man, and of the capacity of man for attaining union with God. The new insight which is there revealed into the inexhaustible greatness alike of Godhood and manhood traces

up to what Christ has taught of the fatherhood of God, and to the experience of the God-man out of which the teaching sprung.

The Fatherhood of God and the Universalism inherent in Christ's Religion.—In the early Church there was a long and often a severe struggle between Christians who strove to commit Christianity to an acceptance of the institutions and ordinances of Judaism, and Christians who strove so to free Christianity from the temporary and local features of Judaism, that it might be seen in its own native worth, and find a readier way among Greeks and Romans and 'barbarians.' The particularism of Judaism was already overcome in Christ's teaching on the fatherhood of God. The fatherly love of God burst the barriers within which Jews and Judaising Christians would confine God's redeeming grace. Wherever man is found, no matter of what race or nation, there is the love of God. The fatherhood of God is wide as humanity. There are many features in the religion of Christ which involve its universalism : its genius is already disclosed in Christ's vision of God. Where the God and Father of our Lord Jesus Christ is believed in, faith in the universal mission of Christianity cannot well fail.

CHAPTER VI.

FILIAL TEMPERS.

Contrast between Judaism and Christianity.
Humility.
Penitence.
Trustfulness—Optimism.
Aspiration—Prayer.

CHAPTER VI.

FILIAL TEMPERS.

OUR conception of God determines our conception of what is due to God. The religious teachers of Christ's day—at least many of them—conceived of God as a sovereign lawgiver, and interpreted duty to God in the light of that conception. Law was *the* bond by which God and man were linked together. God imposed the law, and man was called upon to obey it. How predominatingly the theology of the rabbis moved in the sphere of law, and religion was interpreted in terms of juridical relations, can be seen in the most famous student who issued from the rabbinical schools. In the Epistles of St. Paul we see the juridical theory of religion being grappled with and overthrown by the interpretation of God's relations to man which the apostle had learned in the school of a greater Teacher. If, as Christ taught, God is Father rather than mere Sovereign Lawgiver, religion is to be interpreted not in terms of the relations of a lawgiver to his subjects, but in terms of the relation of a father to his children. We can still speak of duty to God, but, in the light of His fatherhood, duty to God wears a new and nobler aspect. A father is not content with mere obedience to the explicit rules of the household ; he will be content with nothing less than the response of filial devotion to his fatherly love. So in Christ's teaching on duty to God, He is not concerned to correct the current teaching by substituting a better system of rules than the old. He throws mere rules into

the background, and lays the whole stress upon a childlike attitude towards the Father in heaven. It is, therefore, more in harmony with the mind of Christ to speak of filial tempers than of duty to God. The attainment of the filial temper is the final goal of obedience to duty.

> 'Serene will be our days, and bright
> And happy will our nature be,
> When love is an unerring light,
> And joy its own security.'

Humility.—'The true way to be humble is not to stoop till you are smaller than yourself, but to stand at your real height against some higher nature that shall show you what the real smallness of your greatest greatness is.'[1] It is in the intimacy of the fellowship of the home the child gets to know how far his father towers above him in wisdom and in goodness. That knowledge forbids self-sufficiency, and prompts the child to look up to his father with a sense of the poverty of his own attainments, and with an ambition to be one day like his father. Christ looks for this humble temper in the children of the Father in heaven. This is the keynote He strikes in the first words of the Sermon on the Mount: 'Blessed are the poor in spirit: for theirs is the kingdom of heaven' (Matt. v. 3). After speaking the Parable of the Unprofitable Servants, He says to the disciples: 'Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do' (Luke xvii. 10). He is ever on the outlook for the childlike spirit in the men and women He meets. 'Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein' (Mark x. 15). 'Except ye turn and become as little children, ye shal in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven' (Matt. xviii. 3, 4). And where He finds this childlike

[1] Phillips Brooks.

spirit. He rejoices in it: 'I thank Thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes; yea, Father: for so it was well-pleasing in thy sight' (Matt. xi. 25).

Penitence.—Penitence is one form of humility; it is the temper of a humble man who sees his sin in the light of God's purity. The fatherhood of God carries with it a deepened sense of sin in the hearts of his children. The fear is expressed, indeed, lest the increasing emphasis which is being laid on this doctrine may induce men to regard God as little else than a good-natured philanthropist, weaken their sense of the tremendous gulf which separates righteousness from sin, and slacken their earnestness in the spiritual struggle. In reaction, we are invited to hark back to Old Testament conceptions of God as a Righteous Sovereign, and an Inflexible Judge, and to the terrors of Sinai, in the hope of putting virility into a religion which has been weakened by theological sentimentalisms. But surely it is just there, where the highest vision of the fatherly love of God is cherished, we may look for the truest penitence. A wrong against a father can never be felt by a filial heart as a more venial evil than a wrong against a sovereign. It is only in the light of God's fatherhood that sin is seen in its native blackness: a wrong against love is ever the blackest of wrongs. It is true that in the penitence of one who believes in God as his Father there can no longer be the pain of a remorse unrelieved by a ray of hope, but the penitence of a child carries with it a sorrow of its own.

Christ's call to penitence can be heard as an undernote in all His appeals: Repent ye, repent ye. He tells us that it was His vocation to call sinners to repentance (Mark ii. 17). In the Parable of the Pharisee and the Publican, He makes a call for repentance by His picture of a penitent soul: 'The publican, standing afar off, would not lift up so much as his eyes unto

heaven, but smote his breast, saying, God, be merciful to me a sinner' (Luke xviii. 13); and in the Parable of the Prodigal Son, He lets us see into the inmost workings of a penitent soul, and especially how the penitent temper has been awakened by the thought of the father's love and the father's home: 'But when he came to himself he said, How many hired servants of my father's have bread enough, and to spare, and I perish with hunger! I will arise, and go to my father, and will say unto him, Father, I have sinned against Heaven, and in thy sight; I am no more worthy to be called thy son: make me as one of thy hired servants' (Luke xv. 17–19).

Trustfulness.—Faith in God carries with it the conviction that at the heart of the universe, and at the heart of the history of humanity and of our own individual life, there is a rational purpose guiding all things towards a worthy end. Such a conviction has power to steady and hearten amid life's mystery, and suffering, and heartaches. Without belief in a divine reason underlying all things, we were indeed without hope in the world. Belief in God, even of the barest sort, has its own worth; but for the attitude in which we look out upon the world, and go forth to meet life's tasks, much depends on *what* we believe regarding God. Our attitude will be different according as we think of the deepest thing in God as sovereign will, or supreme intelligence, or fatherly love.

According to Christ, God is Father—the Father who is Lord of heaven and earth. God is indeed sovereign will, and supreme intelligence; but behind, deeper than, and inspiring the divine will and divine thought is the divine love.

Christ teaches us to look out upon the world as our Father's world, controlled by our Father's love. Faith in God as Father demands in His children not mere submission but a trustful temper. So we hear Christ saying to His disciples, Fear not, Fear not. The same appeal for a trustful temper reaches us from His own life. He is face to face with many a bitter experience,

and many a dark mystery, but from out His deepest sorrow we hear the cry of a perfect trust: 'O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt' (Matt. xxvi. 39).

The theme of one of Christ's most beautiful discourses is the cultivation of a trustful temper amid the cares and anxieties of daily life. 'Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . . And why are ye anxious concerning raiment? . . . Be not therefore anxious for the morrow, for the morrow will be anxious for itself' (Matt. vi. 25–34). This is a demand not for the slackening of forethought and energy, but a demand for filial trust in our Heavenly Father, when there is nothing more that forethought and energy can accomplish. Christ finds us fretting where no amount of fretting will do the least good, throwing ourselves forward into the future and marring the joy and efficiency of to-day by loading ourselves with to-morrow's burdens, worrying ourselves with cares which 'wear out our heart, without helping on our work.' The cure for such needless anxieties is to be found in a childlike trust in our Heavenly Father, who knoweth that we 'have need of all these things.' So Christ calls us to come out from the darkness of our own tormenting thoughts, and contemplate the light of God's love playing upon the great world around, that the trustful temper may be quickened: 'Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your Heavenly Father feedeth them. Are not ye of much more value than they? . . . Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith.'

In this trustful temper, which is begotten of faith in the fatherly love of God, is the secret of the daring optimism with which the disciple who has sat at the feet of Christ

confronts the problems of a world darkened by suffering and sorrow and sin.

> 'God's in his heaven,
> All's right with the world.'

Aspiration.—As the child seeks for a larger share in the life of his father, so does the son of God seek for a larger share in the life of His Father in heaven. 'Ye therefore shall be perfect,' says Christ, 'as your Heavenly Father is perfect.' It is this lifting up of the heart to God which He singles out as the thing of worth in religious exercises: 'And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets. . . . But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, *pray to thy Father which is in secret*, and thy Father, which seeth in secret, shall recompense thee' (Matt. vi. 5, 6). Christ has little to say about religious rites; He has much to say about prayer. 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you' (Matt. vii. 7). And that the lifting up of the heart to the Father in heaven is that which gives prayer its significance, is taught us by the model prayer He gave to His disciples (Matt. vi. 9–13). In the Lord's Prayer we lift up the hearts of children to a Father, identify ourselves with our Father's name, our Father's kingdom, and our Father's will, and trust our Father for daily bread, for forgiveness, and for deliverance from evil.

CHAPTER VII.

THE WORTH OF MAN.

Man as a Child of God.
Christ's Estimate of Childhood.
'Man of more Value than a Sheep.'
Man balanced against 'the whole World.'
Christ's Faith in the Lost Children of His Father.
Man's Worth interpreted by Christ's own Manhood.
The Fruitfulness of His Vision of Man.

CHAPTER VII.

THE WORTH OF MAN.

THE attempt to give a systematic exposition of the teaching of Christ is exposed to a peculiar danger. If we force His teaching into the framework of an articulated system, we may find that in the process the great visions of the Teacher have faded into the light of common day. It is easy to take the warm colours of living truth out of His teaching about God, by reducing it to a number of abstract theological propositions on the divine fatherhood. From such a propositional handling of the Master's words, it is a relief to get back to the atmosphere of the Gospels. Against the danger here indicated there is special need of guarding ourselves in the consideration of Christ's doctrine of man. Christ gives us no analysis of the mind of man, such as we look for in the reasoned expositions of psychologists: His account of human nature, from this point of view, is for the most part accommodated to the current theories of His time. What He is concerned with is the *worth* of man—be the analysis of his nature what it may. Here we pass into another sphere than that of pure reason. In the last resort, spiritual worth cannot be demonstrated any more than æsthetic worth; it must be felt. Accordingly, in considering Christ's teaching on man, it is not our aim to search for a number of propositions which sum up the teaching, but rather to notice some of the suggestions which give us an insight into what Christ *felt* about the worth of man.

Man a Child of God.—Christ sees man invested with the halo of the divine fatherhood. Everywhere a belief in God has carried with it a belief in the dignity of manhood: where belief in God dies away, belief in the greatness of man will not long survive; and with belief in the greatness of man gone, the springs of high endeavour are dried up for the individual and for society. The loftiness of the Old Testament conception of God has its counterpart in a lofty conception of man as made in the likeness of God —a lofty conception of man without which Israel would never have reached the moral and spiritual life by which it was distinguished amongst the peoples of the ancient world. But Christ's still higher conception of God worked for a still higher conception of man. In the vision of the fatherly love of God, man, as well as God, is set in a new light. Man is dear to his Father in heaven; his worth is to be measured by what he is worth to his Father in heaven. And it is not only humanity whose worth is enhanced in the light of the fatherly love of God, but the individual man. The individual citizen may be lost in the crowd of the sovereign's subjects; the Father's child can never be lost in the crowd; he is singled out as the object of the Father's individualising love. So God our Father singles out His children one by one, 'cares for each one of us, as if He had none else to care for,'[1] and seeks for the joy of fatherly fellowship with each one of us. 'How think ye? If any man have a hundred sheep, and *one* of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your Father which is in heaven, that *one* of these little ones should perish' (Matt. xviii. 12–14). 'Even so, I say unto you, there is joy in the presence of the angels of God over *one* sinner that repenteth' (Luke xv. 10).

It has been said, with the exaggeration inevitable in an epigram,

[1] Augustine.

that 'Christianity is the discovery of the individual.' It is true that Christianity has laid enormous stress upon the social organism and upon social service, but it is no less true that it has laid enormous stress upon the worth of the individual, and upon the development of a strong individuality. The individual, if not discovered, has been at least assigned a new importance by Christianity: and that new importance the individual has won as a child of his Father in heaven.

Christ's Estimate of Childhood.—One of the striking features of the life of Christ as portrayed in the Gospels is the way in which He is attracted towards children—it is not too much to say, the way in which He is fascinated by children. He is never done wondering at the glory and mystery of childhood. His vision of the children has meant much for the Christian world: it has created the poetry of childhood: it has been the inspiration of a Wordsworth, and a Victor Hugo, and a Longfellow in their appreciation of the children and the children's ways, and of a Raphael and many another Christian artist in their dreams of the sacred, joyous life of childhood.

There is more than one saying in the Gospel which gives us a vivid impression of the reverence (may we not say?) of Christ for the children. When the mothers, taking for granted that Jesus had a peculiar liking for children and a peculiar understanding of them, brought their own little sons and daughters to Him, and were repulsed by the disciples, He uttered the great saying which has been the charter of childhood all down the ages: 'Suffer the little children to come unto me, and forbid them not: *for of such is the kingdom of God*' (Mark x. 14). In these words He makes us aware that He has a vision of the children such as no other has had. He sees them encircled with a halo of heaven's glory, far within the kingdom of God, at home amid spiritual realities—children of God who had come from God. 'Of such is the kingdom of God'—these words do not lend themselves to the coarse handling of pedantic prosaic exposition. Their sig-

nificance is best interpreted by the same kind of spiritual imagination as that which gave birth to them — as in Wordsworth's noble Ode on Intimations of Immortality from recollections of early childhood—

> 'The Soul that rises with us, our life's star
> Hath had elsewhere its setting,
> And cometh from afar:
> Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come
> From God, who is our home.'

The same thought of the nearness of God to the children is expressed in that other saying: 'See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven' (Matt. xviii. 10). Each of us, so it is implied, has a guardian angel who is set to watch over our life—a guardian angel who sorrows over our falls and rejoices in our victories. The angels of those whom God loves best are permitted to come nearest to His throne. The angels who stand nearest the throne—who 'see the face' of the Father in heaven—are the guardian angels of the children. The imagery is drawn from Oriental courts, and is to be interpreted accordingly, but how suggestive this saying is of the wealth of spiritual possibilities Christ saw in childhood!

There is another remarkable saying. The disciples had asked: 'Who is greatest in the kingdom of heaven?' In reply Christ called to Him a little child, and set him in the midst of them, and said: 'Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven' (Matt. xviii. 1–4), as if to suggest that with the children is the secret of the temper needed for the spiritual life—the secret of affinity for God and heaven, of wonder and reverence, of teachableness and receptivity, of faith and devotion.

Christ's vision of the glory of childhood is of capital importance for the understanding of His estimate of human nature. 'The

bright shoots of everlastingness'[1] are the prophecy of what man may be. We marvel at what Christ discovered in childhood ; but the children were seen by Him in the light of His vision of the worth of man.

'Man of more Value than a Sheep.'—The memory of St. Francis of Assisi has been treasured these 700 years for the likeness of his spirit, and even of the outward setting of his life to the Great Exemplar : and amongst other things by which he has endeared himself to the heart of Christendom is the extraordinary tenderness of his regard for his fellow-creatures of the animal world. The story of his preaching to his 'brothers and sisters' the birds is but a sample of the beautiful legends whose embellishment was stimulated by what his admiring disciples knew of his affection for the birds and beasts which God had given him for companions. Even in this minor feature of his character, we can trace the influence of the Master, to whose likeness it was the ambition of St. Francis to be conformed. St. Paul may ask : 'Is it for the oxen that God careth?' (1 Cor. ix. 9). Christ takes for granted that God cares for all His creatures, that without God not even a sparrow can fall to the ground (Matt. x. 29). The tender interest of Jesus in the birds and beasts on the fair hillsides of Galilee shines through many of His beautiful sayings. For example, through the Parable of the Lost Sheep (Luke xv. 4–7). With what sympathy He throws Himself into the experience of that forwandered straggler! Its thoughtlessness, its dangers, its fears, its sufferings, its helplessness are vividly mirrored in His affection. Only a lover of the animals could have drawn that picture of the shepherd laying the lost sheep on his shoulders, and at his home-coming calling together 'his friends and his neighbours, saying unto them, Rejoice with me : for I have found my sheep which was lost.'

When Jesus, in defending Himself against the Pharisees for healing on the Sabbath, wins from them an admission that it

[1] Henry Vaughan, *The Retreat.*

would be lawful on the Sabbath to lift a sheep out of the hole into which it had fallen, He clinches His defence with these words: 'How much, then, is a man of more value than a sheep! Wherefore is it lawful to do good on the Sabbath day' (Matt. xii. 12). So He draws a sharp contrast, not because He has little regard for the sheep, but because His vision of the worth of man is so great. The sheep with its earthward look, and its interests centred in the grass of the pasture-land, is separated by a wide gulf from man with his upward look, and with the moral and spiritual instincts which link him to God and eternity. On its own level, the sheep wins to itself Jesus' sympathetic regard; but man is seen by Jesus on so immeasurably higher a level that sympathetic regard passes into reverence and redeeming love.

Man balanced against 'the whole World.'—The thing which is of supreme interest to Christ in human life is 'men as they are men within themselves.' A man's circumstances are of little moment, save in their bearing on the man's inner self. What a man is—his character, his manhood—it is in that the worth of life is found. So great is that worth in the estimation of Christ, that He can find nothing in the world which can be measured against it. Man, in that which makes his true worth, is in the literal sense of the word incomparable. 'What shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?' (Matt. xvi. 26). The soul of man, with all the wonder and dignity and worth, and infinite possibilities of gain or loss which belong to the soul of man,—it is round that the thoughts and interests of Christ are centred.

Christ's Faith in the Lost Children of the Father.—With His vision of what man may be, Christ cannot but be grieved at what man is. The sense of the contrast is at the heart of all His work as the Saviour of men. He is keenly conscious of the depths to which man has fallen, but all that He says about the evil of the heart of man—his spiritual blindness, his spiritual slavery—is

but a witness to the greatness of His faith in man. But for His conviction of the heights man may reach, He had never had so keen a conviction of the depth to which he has fallen. A sense of man's sinfulness is but the inevitable shadow cast by faith in man's dignity. Christ sorrows over man's lostness, because He knows how unspeakably great is the life he is losing.

Lost, men may be, but they are lost *coins*, still of worth, though out of use and begrimed with dirt; lost *sheep*, belonging to the flock; lost *children*, far from the home it may be, yet children dear to the Father's heart. But on this theme Christ teaches less by words than by deeds. Great is His faith in God, as He moves about amongst His fellows; no less great is His faith in man. He believes, when all others have lost hope. In the strength of this faith, He so bears Himself towards even the moral outcasts that virtuous people complain that this man receiveth sinners and eateth with them. Christ in the company of sinners, infecting them with His own faith in their better self, and by His faith liberating and strengthening their better self,—that is the world's supreme lesson on the worth of man.

'If some human beings are abject and contemptible, if it be incredible to us that they can have any high dignity or destiny, do we regard them from so great a height as Christ? Are we likely to be more pained by their faults and deficiencies than He was? Is our standard higher than His? And yet He associated by preference with these meanest of the race; no contempt for them did He ever express, no suspicion that they might be less dear than the wisest and best to the common Father, no doubt that they were naturally capable of rising to a moral elevation like His own.'[1]

Man's Worth interpreted by Christ's own Manhood.—There is still another suggestion on the worth of man to be noticed. Behind the explicit teaching of Christ is the personality of the Teacher. Weight is added to His every utterance by the fact that it comes

[1] *Ecce Homo*, p. 165.

to us from His own experience of what manhood may be. There is this personal element entering subtly into His words, and charging them with a fulness of meaning they do not of themselves possess. The manhood of Christ lights up every suggestion He gives us on the worth of man. Our knowledge of what Christ Himself was is the most inspiring commentary on His teaching.

The Fruitfulness of Christ's Vision of Man.—There may be disputes about the articles of a Church creed, or about ecclesiastical institutions and observances, but Christ's vision of man can never be torn out of the spiritual experience of Christendom. Not even those who hesitate to call themselves Christians can escape from its influence. It permeates the air we breathe ; it has got itself interwoven with the very texture of our intellectual and social life ; it is one of the regnant forces which has shaped, and is still shaping, the life of Christendom. The conviction, inspired by Christ, of the worth of man has worked beneficent revolutions in the social and political life of Christian peoples. It has been the strength of the worthy elements in the modern democratic movement ; it is the inspiration of efforts put forth alike by Conservatives and Liberals so to adjust our social machinery, as to give the best chance industrial and political wisdom can devise for the greatest number of the people to achieve a worthy manhood and womanhood in a worthy home. The influence of this conviction is seen in literature—in Burns' emphasis on manhood :

> 'The rank is but the guinea stamp,
> The man's the gowd for a' that';

in Browning's confession as to the motive governing his work : 'My stress lay on the incidents in the development of a soul : little else is worth study' (Preface to 'Sordello') ; and in the work of countless writers who aim at portraying the hidden poetry and worth of the life of the common people.

CHAPTER VIII.

MORAL IDEALS.

Ideals not Statutes given by Christ.
The Absolute Worth of Goodness.
Emphasis on the Inner Life of the Heart.
The Supremacy of Love.
    Widening the Sphere of Love.
    Service to Others.
    Love raised to its Highest Power.
    Forgiveness of Injuries.
Christ's Moral Ideals in the Light of His own Life.
Alleged Unworkableness in Christ's Idealism.
    1. 'Resist not him that is Evil.'
    2. 'Sell all thou hast.'
    3. 'Get you no Gold, nor Silver, nor Brass.'
    4. 'Leave the Dead to bury their own Dead.'

CHAPTER VIII.

MORAL IDEALS.

In this chapter we are concerned with Christ's ethical teaching. It is only for convenience of exposition that we treat this teaching in a separate chapter. It might well have been included in the chapter on the Fatherhood of God. Religion and morality are not conceived by Christ as two distinct things; they are a unity, inseparable in the sphere of experience, separable only in the sphere of logical analysis. Behind morality, and giving morality its life and power, is the inner life with God.[1]

Ideals not Statutes given by Christ. — Christ's teaching is presented to us in opposition to the current teaching of the rabbinical schools. That was inevitable. Every religious reformer must take account of the religious teaching of his age, and put his new teaching over against the faulty teaching he would displace. The Pharisees conceived of God as a lawgiver, and construed the relation of man to God as being essentially a legal relation, according to which obedience to the laws imposed by God was the essence of a righteous, God-pleasing life. Christ's conception of God as a Father involved a change in the conception of man's relation to God. In the relation of a son to a father,

[1] "Religion is the soul of morality, morality is the body of religion." — HARNACK.

law retires into the background. The more the truly filial relation is established, the less room there is for law and obedience to law. The filial spirit achieves all that law aims at —and much more. It is a mistake, therefore, to regard Christ as a lawgiver, who aims at laying down a higher code of morality. A higher code of morality *is* involved in His teaching, but to lay the emphasis upon the higher laws He has promulgated, and upon obedience to such laws, is to misinterpret the most fundamental conception of His religion. It is with what a man is as a child of His Heavenly Father He is supremely concerned. For a child who is yet imperfect in his sonship, commands have their place and worth, but as his sonship is being more perfectly realised, commands become less necessary, and give place to the free working of filial impulses. Christ's emphasis on the life of sonship is inconsistent with legalism in religion. What we are to look for, therefore, in Christ's teaching is not so much laws as to what we are to do, as indications as to what we are to be, not so much precepts as ideals.

The Absolute Worth of Goodness. — If Christ, by His conception of man's relation to God as that of a son to his father, shakes His religion free from legalism, there is no slackening of the demand for a good life. The demand is but widened and intensified. The spirit of sonship gives a new insight into the sphere of duty, and puts a new urgency into the voice of duty. He is not less, but more insistent upon goodness in character and conduct than the Pharisees. As He says in the Sermon on the Mount: 'Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven' (Matt. v. 20). His belittling of legal obedience might naturally enough have suggested to the first hearers, that He was relaxing the imperiousness of moral obligation in favour of the mere cultivation of beautiful sentiments. He takes care to undeceive them. He makes it plain

that if he lays stress on inward dispositions, it is on inward dispositions which involve an even higher devotion to the will of God than is aimed at by legal obedience: 'Think not that I came to destroy the law or the prophets: I came not to destroy but to fulfil fill-full). For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, shall be called great in the kingdom of heaven' (Matt. v. 17–19). There is no mistaking the supreme importance Christ attaches to character and conduct. If He disparages what is called in our modern language 'mere morality,' it is only because it is not yet moral enough. His whole teaching is the witness that He regards morality as *the* thing of absolute worth in human life. The Sermon on the Mount is an appeal for a good life—for a better life than the current religious teaching aimed at; and in this respect the Sermon on the Mount is not singular amongst Christ's lessons. Even when He is appealing for faith in God, or for personal loyalty to Himself, it is in the interests of a good life the appeal is made. There can be no discipleship apart from goodness. 'Whosoever shall do the will of God, the same is my brother, and my sister, and my mother' (Mark iii. 35). No profession of devotion to Himself can be accepted as a substitute. 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven' (Matt. vii. 21). Nor zeal in religious works. 'Many will say to me in that day, Lord, Lord, did we not prophesy by thy name? and by thy name cast out devils? and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity' (Matt. vii. 22, 23). The indispensableness of goodness is set forth with singular impressiveness in the Parable of the Wedding Feast: 'But when the king came in to behold the guests, he saw there a man which had

not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness' (Matt. xxii. 11–13).

Emphasis on the Inner Life of the Heart.—Christ makes an imperious, persistent demand for the fruits of a good life: He points us to the hidden source of these fruits. 'Every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit' (Matt. vii. 17). The kind of tree is all-important. 'Do men gather grapes of thorns, or figs of thistles?' (Matt. vii. 16). It has been said that the most fruitful result of Christ's ethical teaching has been 'the discovery of the inner stage on which ethical processes take place.'[1] The 'inner stage' can never have been altogether left out of account in the estimate of goodness. In the psalmists and prophets of Israel, we find many beautiful expressions of their appreciation of the 'inner stage.' 'Behold, thou desirest truth in the inward parts' (Ps. li. 6). 'Examine me, O Lord, and prove me; try my reins and my heart' (Ps. xxvi. 2). 'I will put my law in their inward parts, and in their heart will I write it' (Jer. xxxi. 33). 'A new heart also will I give you, and a new spirit will I put within you' (Ezek. xxxvi. 26). What distinguishes the new teaching, not only from the teaching of the Pharisees with its zeal for the mere external side of duty, but even from the highest teaching of the Old Testament, is the extraordinary strength of the emphasis it lays upon the heart as that alone which constitutes goodness, and determines a man's moral worth. This emphasis runs through all the teaching, and often comes to explicit expression, as in such passages as these: 'Out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things' (Matt. xii. 34, 35). 'There is nothing from without a man,

[1] Holtzmann, *Neutestamentliche Theologie*, i. 151.

that going into him can defile him: but the things which proceed out of the man are those that defile the man. . . . For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickedness, deceit, lasciviousness, an evil eye, railing, pride, foolishness' Mark vii. 15–23. The same emphasis on the heart is revealed in the word addressed to Nicodemus: 'Except a man be born anew, he cannot see the kingdom of God' John iii. 3).

Much of Christ's 'criticism of current morality and religion' turns upon the question of motive: *i.e.* upon the disposition of the heart which *moves* us to act. It is there, and not in the mere naked act itself, that we are to find its worth or unworth.

> 'The heart's aye the pairt aye
> That maks us richt or wrang.'

So in the new interpretation of the old law in the Sermon on the Mount, we find that the deepening of the significance of the sixth and seventh commandments consists in extending the scope of these commandments over the inner world of the heart: 'Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement: but I say unto you, That every one who is angry with his brother shall be in danger of the judgement' (Matt. v. 21, 22). The question of motive could not be wholly ignored in the old law. There can be no such crime as murder where there is no ill-will. If such ill-will is absent, the mere outward act of killing another is not murder: we call such an act by some other name. The peculiarity of Christ's treatment of the sixth commandment is not to be found in taking account of the evil disposition in which murder has its sin—that was recognised all along—but in the increased stress He laid upon the inner world of temper. In His estimation, the outward transgression of the commandment—the overt act—is not the chief thing to be concerned about, but the inward offence against the law of love. By the violence of his anger, and the virulence of his hatred, a man who does nothing

to his neighbour for which the law can lay hold of him, may be in reality worse than an actual murderer: the commission of murder is so often determined by merely accidental circumstances. Murder or no murder, the real sin is the evil state of the heart which expresses itself in hate-inspired words and thoughts, as well as in vengeful blows. The anger, from which blows and words and thoughts alike are belched forth, is *the* thing to be feared and shunned. Again, while repeated demands are made for service to our brethren, we find that almsgiving which springs from some selfish motive is discounted. 'When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms amy be in secret: and thy Father which seeth in secret shall recompense thee' (Matt. vi. 2–4). Again, we find that the absence of good motives in the religious activity of men who pretend to be specially pious stirs the indignation of Christ. 'All their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders of their garments, and love the chief places at feasts, and the chief seats in the synagogues, and the salutations in the market-places, and to be called of men, Rabbi (Matt. xxiii. 5–7). . . . Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess (Matt. xxiii. 25). . . . Ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity' (Matt. xxiii. 27, 28).

If the moral worth of actions is determined by the motives which prompt them, then spiritual greatness may be found in lowly circumstances, where it is overlooked by those who have a feeble appreciation of the value of the inner life. Christ, estimating life with its strivings and achievements in the light

of the motives which lay behind what men could see, discovered greatness, where others saw only insignificance. With Him, the first became last, and the last first. In the story of the poor widow (Luke xxi. 1–4), the evangelist pictures Christ watching the worshippers as they streamed past the collecting boxes in one of the courts of the temple, and musing upon the spiritual significance of the scene. What is of chief moment in His estimation is not the amount of money contributed by the worshippers, but the devotion of the heart to God and the kingdom of God, expressed in the contribution of money. Measured by that standard, He singles out as the greatest of all the contributions that of the poor widow who cast in two mites which make a farthing: 'Of a truth I say unto you, this poor widow cast in more than they all: for all these did of their superfluity cast in unto the gifts: but she of her want did cast in all the living that she had.' 'For,' says a disciple, who had drunk deeply of the Master's spirit, 'God weigheth more with how much love a man worketh, than how much he doeth. He doeth much that loveth much.' [1]

As Christ moved about amongst the people of Palestine, He was continually reversing current judgments, continually indicating the presence of spiritual greatness where it was little suspected—in the penitence and gratitude of the woman who crept stealthily into the house as Jesus sat at meat in the Pharisee's house, and 'wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment' (Luke vii. 36–50); in the self-forgetting devotion of Mary of Bethany, which drew from the disciples words of querulous impatience, but from the Master Himself words of exuberant praise: 'Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her' (Matt. xxvi. 13). Christ takes us into the inner world of motive. It is what men are there that constitutes their true worth, their

[1] *Imitation of Christ*, iii. v. 1.

LIBRARY K. C. K. BAPTIST SEMINARY

worth to God. As Browning[1] has incisively interpreted the Master's lesson on this point:

'Not on the vulgar mass
Called 'work,' must sentence pass,
Things done, that took the eye and had the price;
O'er which, from level stand,
The low world laid its hand,
Found straightway to its mind, could value in a trice:

But all, the world's coarse thumb
And finger failed to plumb,
So passed in making up the main account;
All instincts immature,
All purposes unsure,
That weighed not as his work, yet swelled the man's amount:

Thoughts hardly to be packed
Into a narrow act,
Fancies that broke through language and escaped;
All I could never be,
All, men ignored in me,
This, I was worth to God, whose wheel the pitcher shaped.'

The Supremacy of Love.—Christ's recorded sayings present us not with an ethical system, but with illuminating flashes. That some aspects of ethical life are little touched upon in the recorded sayings, does not argue that Christ esteemed them of little importance. It has to be borne in mind that He has behind Him a mass of wholesome ethical teaching which is so well established that He can take it for granted. He does not set Himself to lay down laws for the regulation of all social relations. It is not laws, but ideals He works with. Nor is it necessary that it be shown how His ideals bear upon all social relations. It is of the nature of an ideal that it is of infinite applicability. In the sphere of the ideal, much must be left to the individual conscience. For example, Christ's ethical ideals have a most intimate connection with the regulation of the life of the home. But He does not set Himself to sketch the principles by which the life of the home

[1] 'Rabbi Ben Ezra.'

should be regulated. By accident, as it were, He touches upon filial duty. He finds fault with the Pharisees for encouraging children to give (or pretend to give) to the service of God the money which should have been spent upon their parents. 'Ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God; ye no longer suffer him to do aught for his father or his mother' (Mark vii. 11). It is also by accident, as it were, that He touches upon conjugal duty. It is simply by way of illustrating that it is His aim not to destroy but to fulfil the law, that He ennobles marriage by holding up the ideal of an indissoluble union. 'It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress' (Matt. v. 31, 32). If incidental sayings like these had happened not to be recorded, those who search for a complete system of ethics in Christ's teaching might have concluded that He laid little stress upon filial and conjugal duty. Such a conclusion would have been unwarranted; Christ's ethical ideals, apart from specific teaching on the subject, involved the consecration of the relations of parents and children, and of husbands and wives. To conclude that, because some aspect of duty is not explicitly enforced, it is therefore not reckoned of importance, is to misinterpret the scope of Christ's teaching and the true character of His recorded sayings.

The characteristic feature of Christ's life, as we read His story in the Gospels, is the greatness of His love—its wideness, its tenderness, its strength. His life is reflected in His teaching—in the supreme place He assigns to love in His ideal of the good life. He deepens current teaching on such virtues as truthfulness, purity, sincerity, kindly judgment of others, but it is in His emphasis on love we find the genius of his ethical ideal, as distinguished from the ideals of other religious and moral teachers. 'What commandment is the first?' asked the scribe.

'The first is . . . thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbour as thyself' (Mark xii. 28–31). These two commandments were to be found in the Old Testament in different places (Deut. vi. 5 : Lev. xix. 18); it was Christ who brought them together to express one all-embracing ideal of goodness. The ideal of goodness, for which He here finds expression in language borrowed from the Old Testament, He expresses in His own words in His talk with the disciples in the upper room : 'A new commandment I give unto you, that ye love one another' (John xiii. 34). Other teachers, doubtless, had attached importance to love : it played too great a part in human life to be overlooked ; but it was Christ who lifted it up to the position of commanding importance as the sum and substance of the good life. He made it the one distinguishing mark of Christian discipleship : 'By this shall all men know that ye are my disciples, if ye have love one to another' (John xiii. 35). St. Paul's great hymn in praise of love as 'the greatest thing in the world' is but an echo of the teaching of the Master ; and St. John in his appeal, 'Beloved, let us love one another : for love is of God' (1 John iv. 7), is but enforcing the lesson he had learned in the years of his discipleship.

Widening the Sphere of Love.—Love for man is not something which exists by itself, it issues from a great background of love to God ; it is inspired and sustained by love to God. Morality and religion have their root in a common spiritual experience ; love to man and love to God are a double-sided unity. So Christ takes for granted. If God is Father, Father of all His children, then the brotherhood within which love is to be exercised can no longer be a brotherhood limited by distinctions of race or religious creed—it must be wide as the Father's love. So did Christ widen the sphere of love in His own gracious ministry and come into sympathetic touch not only with the social outcasts of His own race, but with the representatives of

other peoples and other religions. 'Who is my neighbour?' Luke x. 29, asked the lawyer, and in reply Christ spoke the Parable of the Good Samaritan, in which He pictures for us the neighbourliness of two men divided from each other by a wide gulf of race and religion, and by the traditional mutual antipathies of their peoples—a neighbourliness created by the love of the Samaritan for the poor helpless Jew. Before love—the love inspired by fellowship with the Father in heaven—the old barriers were broken down, and room was made for a brotherhood of humanity wide as the Fatherhood of God.

Service to Others. It has sometimes been urged as an objection against Christianity, that in its zeal for service to God it has thrown into the background the claim for service to man. Whatever ground may have been given for such a charge by Churches or individual representatives of Christianity, the teaching of Christ cannot well be accused of encouraging slackness in devotion to the well-being and happiness of the brotherhood. On the contrary, the service of humanity is enforced persistently and urgently; the supreme place assigned to love made that inevitable.

The saying quoted by St. Paul: 'It is more blessed to give than to receive' Acts xx. 35, strikes the keynote of Christ's teaching on social duty. It reminds us at the outset that in service is to be found our true life and blessedness. The same lesson is read to us by the parable of the Good Samaritan (Luke x. 25–37). A lawyer comes to Jesus asking: 'What shall I do to inherit eternal life?' Jesus replies that eternal life is to be found in a life of love to God and one's neighbour. Then by way of explaining who our neighbour is, He tells the story of the Good Samaritan, and answers the original question about eternal life by saying to the lawyer: 'Go, and do thou likewise.' It is by service Christ tells us that our spiritual rank is determined. After the ambitious request of the sons of Zebedee for high places in the kingdom of God had produced ill-feeling in the

other ten, He called the Twelve and said to them : 'Ye know that they which are accounted to rule over the Gentiles lord it over them ; and their great ones exercise authority over them. But it is not so among you : but whosoever would be great among you, shall be your minister ; and whosoever would be first among you, shall be servant of all. For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many' (Mark x. 35–45). In the story of the washing of the disciples' feet told in the Fourth Gospel, the importance assigned to service is set forth by action as well as by word. The Master and the disciples are together in the upper room, on the night before the Crucifixion. One last lesson He will give them in that solemn hour to clinch many a lesson He has given them in the years of their companionship. Rising from supper, He girds Himself with a towel, and stoops in lowly self-forgetting love to wash the feet of the Twelve, and after He has sat down again, says to them : 'If I, then, the Lord and Master have washed your feet, ye also ought to wash one another's feet' (John xiii. 1–15). Very impressively is the lesson on service driven home in the picture of the judgment. The Son of Man separates the nations gathered before Him, as the shepherd separates the sheep from the goats. The ground on which the separation takes place is the rendering, or not rendering of service to those who are in need. 'Come, ye blessed of my Father . . . *for* I was an hungered, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in : naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me.' 'Depart from me . . . *for* I was an hungered, and ye gave me no meat : I was thirsty, and ye gave me no drink : I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not' (Matt. xxv. 31–46).

It is from the teaching and example of Christ that the modern emphasis on the service of humanity derives its inspiration. So little true is it that the service of man is sacrificed by Christianity

for the service of God. It would be nearer the truth, indeed, to suggest that the teaching of Christ attaches an almost excessive importance to the relief of the mere physical needs of our fellows. But that, again, would be a misunderstanding. There is no suggestion in Christ's words that physical comfort constitutes man's chief good, or that poverty and suffering constitute man's chief ills. No teacher is more resolute in proclaiming that a man's life consisteth not in the abundance of the things which he possesseth (Luke xii. 15), or more daring in summoning his followers to tread 'the royal way of the cross.'

He reminds us, again and again, of the immeasurable worth of the life which is within our brother's reach; and He calls upon us to take heed, how our influence affects our brother's highest interests: 'Whosoever shall cause one of these little ones which believe on me to stumble, it were better for him, if a great millstone were hanged about his neck, and he were cast into the sea' (Mark ix. 42). For us, and for our brother, true life is the life we live with God, but that life carries love with it; and where love is, it must express itself in ministry to our brother's needs.

Christ links service to the love by which it is inspired. Apart from love, acts of service lose their spiritual worth. If they are done from ulterior motives—from a desire to win favour with man, or even with God—they are the mere 'good works' of a legal religion. Almsgiving of this sort had won for itself a footing in Judaism. We find sentences like these in The Wisdom of Jesus the Son of Sirach (Ecclesiasticus): 'Water will quench a flaming fire; and almsgiving will make atonement for sins' (iii. 30). 'Shut up alms in thy store chambers; and it shall deliver thee out of all affliction' (xxix. 12). The Pharisees were addicted to almsgiving; but it coexisted with the heartlessness and oppression of the poor with which our Lord charged them. That was possible, just because their almsgiving was so largely a 'religious work,' done from another motive than the sincere love of their fellows. Against such almsgiving He uttered an express warning: 'When therefore thou doest alms, sound not a trumpet before thee, as

the hypocrites do in the synagogues and in the streets, that they may be seen of men. . . . But when thou doest alms, let not thy left hand know what thy right hand doeth' (Matt. vi. 2, 3). Love alone gives almsgiving, or any other form of ministry to others, its worth in the sight of God, and by love alone does it bring a blessing to 'him that gives, and him that takes.'

In the linking of service to the love by which it is inspired, we find how Christ's teaching bears upon social service, not only in the relief, but also in the *prevention* of poverty, and wretchedness, and suffering. Lord Bacon in his glowing anticipations of the progress of science laid stress on what it would accomplish for the relief of man's estate, and incalculable benefits have been bestowed upon humanity by the genius of scientific workers, and by the patient labours of those who have devoted themselves to the beneficent work of pressing science into the service of the amelioration of human life. The prevention of human misery may also be sought along the lines of reform in the conditions of the life and labour of the people, and along the lines of the promotion of education. It is not so much a particular form of social service Christ inculcates as the love of our fellows. The relief of suffering may have been the chief sphere for such love in a generation less happily situated than our own both in scientific equipment and in political and civic freedom. But if in our happier circumstances the sphere for the prevention of social ills has widened, love urges us to avail ourselves of the wider openings.

Love raised to its Highest Power.—'From the time,' says Count Tolstoi,[1] 'when almost in childhood I began to read the Gospel for myself, what touched and affected me most in it, were those passages in which Christ preached of love, humility, self-abasement, self-sacrifice, and the repayment of evil by good. This has always been for me the substance of Christianity, that which my heart loved in it, in the name of which I, after despair and unbelief, accepted the idea of life adopted by a Christian and

[1] *Christ's Christianity*, p. 101.

laborious people, in the name of which I submitted myself to the faith professed by that people, the faith of the orthodox Church.' In his exposition of Christianity, Tolstoi turns by preference to a passage like this from the Sermon on the Mount, as revealing the genius of Christianity: 'Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloke also (Matt. v. 38-40). . . . Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust' (Matt. v. 43-45).

Certainly, such a passage is of first-rate importance for an understanding of Christ's moral ideals. He assigns a supreme place to love, but what is most striking in His teaching is His belief in the heights to which love may rise. He is not content with a commonplace love. 'If ye love them that love you, what reward have you? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect' (Matt. v. 46-48). He makes much of the love which inspires service to others. But the duty of such love had been enforced by many another religious teacher inside Israel and beyond. Words like these inscribed on an Egyptian tomb, thousands of years before the coming of Christ, testify to the high place occupied in the ancient world by the duty of humanity: 'Doing that which is right, hating that which is wrong, I was bread to the hungry, water to the thirsty, clothes to the naked, a refuge to him that was in want.' It is not in His teaching on ministry we catch sight of the heights to which Christ would have love rise. Love's hardest task does not lie in showing kindness to our neighbour in distress, in denying

ourselves for the sake of serving our neighbour, in spending ourselves for the spiritual welfare of our neighbour, or in showing mercy to the moral outcasts. A harder task is laid upon love, when we are called to love those who have wronged us, to keep down our rising anger, to curb the vindictive instinct, to return good for evil, to look beyond the wrongs inflicted and strive to cherish kindly feelings and render kindly service to the persons who have wronged us. The strength of love is not disclosed till it is matched against personal wrongs, lives on through them and triumphs over them. Christ is conscious of the new and higher demand He is making upon love. He puts His own teaching over against the ideals of other teachers. 'Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: *but I say unto you*, Love your enemies and pray for them that persecute you' (Matt. v. 43, 44). It is a great demand which Christ makes. He believes that great things are possible to love. He has such an insight into the power of love, such an experience of the power of love in His own heart, that He dares to carry His ideals beyond all existing standards of righteousness, either in the Jewish or Gentile world, and to demand a love great enough to beat down wrong and triumph over it in love's own might.

The Forgiveness of Injuries.—The forgiveness of injuries may be selected as the crowning example of love raised to its highest power. Here, it has been justly recognised, is the characteristic feature of Christian ethics—that which marks it off most distinctly from all other ethical teaching. It is not claimed that Christ was the first to inculcate the cultivation of a forgiving temper: forgiveness must always have had some place in the relations of men to one another. Not to speak of many beautiful examples of forgiveness in the Old Testament (*e.g.* in the treatment of Saul by David), the Stoics were continually admonishing men not to let their peace be disturbed by wrongs inflicted on them. 'Wipe out the im-

agination' (vii. 29), says Marcus Aurelius. 'Stop the pulling of the strings. . . . Let the wrong which is done by a man stay there where the wrong was done.' 'The best way of avenging thyself is not to become like the wrong-doer' (vi. 6). But what distinguishes Christ's teaching is the strength of the emphasis He lays upon forgiveness—and upon forgiveness as the confronting of wrongs not with stoical pride or indifference, but with forgiving love.

The forgiveness of wrongs is the theme of many of Christ's sayings, but the frequency with which He returns to this theme is not so remarkable as the way in which He connects the exercise of a forgiving spirit towards others with God's forgiveness of our wrongs against Him. The form of the petition for forgiveness in the Lord's Prayer is striking: 'Forgive us our debts, *as we forgive our debtors*' (Matt. vi. 12). Peter asks: 'Lord, how oft shall my brother sin against me, and I forgive him? until seven times?' Jesus saith unto him, 'I say not unto thee, Until seven times; but, Until seventy times seven.' Then He tells the Parable of the Unmerciful Servant who after having been forgiven a debt of ten thousand talents, imprisoned a fellow-servant for a debt of one hundred pence, and enforces the lesson of the parable with the words: 'So shall also my Heavenly Father do unto you, if ye forgive not every one his brother from your hearts' (Matt. xviii. 21–35). Again, 'He says to the disciples: whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses' (Mark xi. 25). God's forgiveness is no mere remission of penalty; it is an experience of His forgiving and restoring love, and where this experience of forgiveness exists, there must also be the temper which prompts us to put ourselves at the wrong-doer's point of view; to repress the bitter grudges we bear against him, and turn our thoughts into sweeter channels; to be ready to forgive when he repents, and let bygones be bygones; and to be ready to make it easy for

him to repent. The sense of God's forgiving love and the cherishing of a forgiving temper are bound closely together. For us to fail in forgiveness is to miss the forgiveness of God.

In one of the sayings on forgiveness there is a reminder that an obligation to promote forgiveness is laid upon him who inflicts, as well as upon him who suffers wrong. Such a reminder is all the more needed that we are so ready to magnify the wrongs we suffer, and think little of the wrongs we inflict. Christ pictures a worshipper who has come up to the temple to offer a sacrifice. He has been waiting amongst the crowd of worshippers; his turn at the altar has come, but as he brings his offering towards the priest, there flashes into his mind the thought of some wrong he has inflicted on his brother. The priest is waiting to take his offering and complete the act of divine service. But God is better pleased with the sacrifice of a loving spirit that works for reconciliation than with the blood of countless lambs. No matter how strange or irreverent it may seem, let the worshipper interrupt the service he is engaged in, let him leave his offering in somebody's keeping, and go home to acknowledge and ask forgiveness for the wrong he has done. Then when he has thus done his part in helping his brother to the exercise of forgiveness, let him return to the altar and complete his sacrifice. 'If, therefore, thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift' (Matt. v. 23, 24).

Christ's demand for a forgiving temper makes it plain that what His moral teaching gives us is not so much rules as principles. The forgiveness He asks from His disciples is impossible to legalism; it is possible only to love. It moves not in the region of law, but in that of the ideal. And the ideal He here holds before us is very lofty. Too lofty, it is

sometimes alleged; it puts too great a strain upon human nature. Yet it belongs to every moral ideal to outrun effort: else it would cease to be an ideal. 'A man's reach should exceed his grasp, or what's a heaven for?' And surely it is one of the secrets of the attractiveness of Christ as an ethical teacher that He holds up before us ideals so great that we can never fully compass them but are humbled in their presence, but yet so congruous with what is best in us, that in struggling up towards them we know we are realising our truest manhood.

Christ's Moral Ideals interpreted in the Light of His own Life.—Christ's sayings on the nature of the good life will not fit in with any legalistic conception of duty; they lift us beyond laws which can be obeyed in the letter into the region of ideals which can only be followed in the spirit. But the ideals of Christ, noble as they are, do not stand alone; they stand out against the background of the Teacher's own life. In the last resort, the standard of the Christian life is no law of any sort, however lofty and spiritual, but a personality. Herein lies the true secret of the idealism of Christian morality, the true secret of the inexhaustibleness of its ideal. With such an ideal, legalism, with the self-complacence, self-righteousness, censoriousness, and casuistry it breeds, is incompatible. All Christ's teaching on goodness is backed up by His claim: Learn of Me; Follow Me. His own life is the best commentary on His precepts. Take, for example, His teaching on the forgiveness of wrongs. Behind His precept is the illumining story of His treatment of the wrongs He Himself suffered—how, when Judas 'drew near unto Jesus to kiss him' (Luke xxii. 47) in the garden of Gethsemane, love's triumph was declared in the one question he addressed to the wretched traitor: 'Judas, betrayest thou the Son of man with a kiss?'; how, when in the High Priest's house, surrounded by relentless enemies thirsting for His death, He heard the

words with which the disciple thrice denied His Master, He turned and looked upon Peter, not in anger, but in sorrow (Luke xxii. 61); how when they crucified Him on Calvary, He prayed: 'Father, forgive them; for they know not what they do' (Luke xxiii. 34). Such a story of the triumph of love over all that is blackest in human wrong-doing is the assurance that Christ's ideal of forgiveness is no mere impracticable ideal, but the most real of all realities.

But the personality of Christ not only illumines for us His moral ideal, it inspires us with power to struggle towards it. An ideal embodied only in words may win our assent, and even our admiration, but it lacks the power of an ideal embodied in a personality to touch the heart and persuade the will.

Alleged Unworkableness in Christ's Idealism.—A common objection urged against Christ's teaching on social duty is, that some of His precepts are too high for human nature. Let us consider some typical precepts which are alleged to be unworkable.

1. 'Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go one mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away' (Matt. v. 39–42).

In these words Christ is not laying down statutes to which outward obedience is to be rendered as to the laws of the state; He is setting up an ideal for the shaping of the inner world of disposition.

To treat this saying about non-resistance as if it were a law, and to apply it literally on all occasions, would be no kindness to the wrong-doer himself, and would involve cowardly failure in our duty towards other victims of his wrong-doing. Christ did not treat His own precept in this mechanically juridical fashion. He

prayed on the cross: 'Father, forgive them: for they know not what they do'; but against the Pharisees He gave vent to His indignation in words of extraordinary force.

As a matter of fact, these alleged unworkable precepts *have* worked – worked as an ideal which has left a deep and abiding mark on the social life of Christendom. 'The saint may waste his tenderness and be the dupe and victim of his charitable fever, but the general function of his charity is vital and essential. If things are ever to move upward, some one must be ready to take the first step and assume the risk of it. No one who is not willing to try charity, to try non-resistance as the saint is always willing, can tell whether these methods will or will not succeed. . . . These saintly methods are creative energies. . . . This practical proof that worldly wisdom may be safely transcended is the saint's magic gift to mankind.'[1]

2. 'Sell all that thou hast' Luke xviii. 22. In making this demand upon the rich young ruler, Christ is not laying down laws for the regulation of social life; He is pointing out to an individual how in his particular circumstances (of which we are ignorant, but which must have been known to Christ) he could win the higher spiritual life of which he was in quest. Nor was it the mere divesting himself of property that Christ's words to the rich young ruler aimed at, but the cherishing of such a devotion to the Master, and such a love to his fellows, that parting with his property would have been accepted as an easy task. Christ is not laying down a social law to be mechanically obeyed, but holding up an ideal of love and service to be striven after. 'Christ may have meant: If you love mankind absolutely, you will as a result not care for any possessions whatever, and this seems a very likely proposition. But it is one thing to believe that a proposition is probably true; it is another thing to see it as a fact. If you loved mankind as Christ loved them, you would see His conclusion as a fact. It would be obvious. You would sell your goods, and they would be no loss to you. These truths,

[1] James' *Varieties of Religious Experience*, p. 358.

while literal to Christ, and to any mind that has Christ's love for mankind, become parables to lesser natures.'[1]

3. 'Get you no gold, nor silver, nor brass in your purses' (Matt. x. 9). In these words Christ is not laying a general ban upon private property; He is indicating the inward attitude to property, in which His disciples can best accomplish their mission as preachers of the gospel. Granted that the abolition of private property is unworkable in the existing state of society, the ideal embodied in Christ's words is not therefore Utopian. It has worked with far-reaching results in Christians like St. Francis of Assisi, who took these words as his warrant for stripping himself of his possessions, and preaching the gospel as a poor man to poor men, and if the ideal of Christ had a firmer hold of the Christian Church of to-day, may we not believe that the gospel would win a readier access to the hearts of men?

4. 'Leave the dead to bury their own dead' (Luke ix. 60). In our ignorance of the circumstances of the man who said to Christ: 'Suffer me first to go and bury my father,' this demand, it must be confessed, has an air of harshness. So, also, has that other demand: 'If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple' (Luke xiv. 26). On the ground of such sayings it has been asserted[2] that according to Christ's teaching, the family is to be reckoned, along with mammon and worldly care, as an enemy of the spiritual life. Surely an extravagant conclusion, when we recall how Christ has magnified the life of the family by His heightening of the ideal of marriage (Matt. xix. 3-9), by His re-enforcement of filial duty (Matt. xv. 4–8), and by His new interpretation of the wonderfulness of the life of the children (Matt. xviii. 10, xix. 13–15).

Christ is not depreciating the affections and services which centre in the life of the home; He is but calling on His disciples

[1] Quoted in James' *Varieties of Religious Experience*, p. 324.
[2] Wernle, *Anfänge unserer Religion*, p. 47.

for that supreme devotion to spiritual ideals, which may, indeed, in particular instances involve the sacrifice of narrow family interests, but through which in the long-run the life of the home and all other spheres of human activity will be enriched. 'Nothing but what we might even call a reckless abandonment of self, which never counts the cost or keeps anything back, is regarded as sufficient, if the first step is to be made in the new life. . . . The Christian surrender of life and all its immediate interests to God is not, therefore, the emptying, but the filling of it with deeper and wider interests.'[1] As Christ Himself said: 'There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold *now in this time* . . . and in the world to come eternal life' (Mark x. 29, 30).

[1] Caird, *The Evolution of Religion*, ii. 152, 155.

CHAPTER IX.

THE KINGDOM OF GOD.

The Kingdom of God in the Old Testament and Contemporary Judaism.

Christ's Interpretation of the Kingdom of God.

1. Inwardness of the Kingdom.
2. The Individual and Citizenship in the Kingdom.
3. The Kingdom a Gift of God.
4. A Present Possession and a Good yet to be realised.
5. Universality of the Kingdom.

The Spiritual Tempers demanded for the Kingdom

1. Receptivity—Repentance.
2. Strenuousness.

Enemies of the Kingdom.

'Cares, Riches, and Pleasures of this Life.'

Note on the Church.

The Relation of the Kingdom to the Church.

Christ's Hints on the Character of the Christian Society.

CHAPTER IX.

THE KINGDOM OF GOD.

It is usual in an exposition of Christ's teaching to begin with His teaching on the kingdom of God. A good deal may be urged in favour of this order. The kingdom of God is Christ's watchword. It is round the kingdom of God that He Himself ranges His lessons. But there are advantages in postponing the consideration of this topic to a later stage. *The kingdom of God* is a Jewish phrase: it is also an elastic phrase, which might bear many shades of meaning for the Jews; and this originally elastic phrase is stretched still wider by Christ to designate a higher social ideal than any Jew had heretofore conceived. In view, then, of the difficulty of interpreting the meaning of the phrase *the kingdom of God*, it has seemed preferable to begin the exposition with topics in connection with which the phraseology is less difficult. The study of Christ's teaching on such subjects as the fatherhood of God, the life of sonship, and the supremacy of love, opens up the way for an understanding of what He meant by the kingdom of God.

The Kingdom of God[1] **in the Old Testament and Contemporary Judaism.**—The teaching of Christ is for all ages and all peoples,

[1] In Matthew, by far the most usual form of the phrase is 'the kingdom of *heaven*.' In one passage it is 'the kingdom of *their Father*' (Matt. xiii. 43), and in one passage '*my Father's* kingdom' (Matt. xxvi. 29). In Mark

but its expression is coloured by the age in which, and by the people amongst whom He lived. His message would have been unintelligible to those to whom it was addressed, had it not been clothed in Jewish dress. He came into the world from above—a personality whose secret is hid with God—but divinely original though He was, He lived Himself into the life of the people of whom as concerning the flesh He came,—into their thoughts and traditions and hopes. In this sense the Son of God was 'a child of His race and of His age.' How else, but by laying Himself alongside of His generation, by appealing to ideals which were dear to them, and by using forms of thought and language with which they were familiar, could He hope to make Himself understood, and win their devotion to His person and His programme?

When He began His ministry with the good news: 'The time is fulfilled, and the kingdom of God is at hand' (Mark i. 15), He could be sure of wakening a responsive chord. Round the kingdom of God were twined the dearest hopes of every true-hearted Jewish patriot.[1] What the watchword 'the brotherhood of humanity' is to a social reformer in our own day—all that, and more, was the kingdom of God to eager Jewish hearts in the days of Christ. It was their ideal of the better time that was coming for the nation, and for the individual members of the nation—an ideal towards which they strained the more eagerly, the more keenly they felt the burden of their own and of their country's miseries. The announcement that the kingdom of God was at hand could not but produce a ferment of expectation.

Every people has its ideals of coming good for the national

and Luke the form 'the kingdom of heaven' does not occur. Probably the two phrases are identical in meaning. Mark and Luke, writing especially for Gentile readers, may have preferred the form of the phrase likely to be most easily understood. See Dalman, *The Words of Jesus*, pp. 91 ff. Neither phrase is to be found in the Old Testament, but is common in the later Jewish religious literature.

Note also that while the expression 'Father *in heaven*' is of frequent occurrence in Matthew, it is not found in Luke.

[1] 'It was its social aim that constituted the strength and greatness of Jewish Messianism' (Sabatier, *St. Paul*, p. 254).

life. The shaping of noble ideals is the vocation of the spiritual teacher in the ranks of statesmen, journalists, preachers, poets, and historians, and it is by the inspiration of ideals in the hearts of individuals that the national life is upheld and advanced. The people of Israel were marked out from other peoples by the singular loftiness and persistence of their national idealism. Deep-seated in the heart of the better part of the nation was the conviction, growing stronger with the centuries, that God had a great purpose to carry out with the national life, and not only for Israel itself, but also for the surrounding peoples. The prophets—the spiritual teachers of the nation—pointed the people forward to the advent of a better day when the kingship of Jehovah would be realised in a God-fearing righteous nation, and reflected in an era of national prosperity. The pictures of the brighter future varied according to the peculiar circumstances of each generation. Amid the disasters which befell the people in the reign of unworthy monarchs, hope was concentrated upon the coming of a better king—some worthy descendant of David, who would more than restore the well-being and glory which were associated with the early years of the monarchy. Amid the multiplied sorrows of the Exile, when the people sat by the rivers of Babylon, and wept when they remembered Zion, hope was concentrated on some great deliverance, through which they would be restored to their own loved land. In the age of Antiochus Epiphanes in the beginning of the second century B.C., who stung the people into revolt by his brutal attacks upon the temple and the institutions of religion, hope was concentrated upon God intervening to overthrow their heathen rulers and establish under the leadership of 'the saints of the Most High' a kingdom which should not pass away. In times still nearer the Christian era, when the Jewish nation was groaning and fretting under the Roman yoke, hope was concentrated upon God ending the intolerable situation by some miraculous interference, the outcome of which would be the overthrow of the national foes, and their submission to a re-established Jewish

kingdom. The picture of the brighter future might vary with the national fortunes, but the hope which inspired the picture lived on through all changes.

Much light is thrown on the Messianic hopes cherished by the Jews in the time of our Lord by the popularity of the peculiar species of Jewish religious literature known as apocalypses (unveilings of the future). Side by side with the exaggerated legalism of the later Judaism, there was an enthusiastic Messianism—an eager straining forward towards the inbreaking into the national life of the Saviour God—a Messianism in which devout souls found relief from legalistic religion. For an understanding of the temper of those to whom Christ spoke of the kingdom of God, a knowledge of the Jewish apocalyptic literature is of great importance. Books like the Book of Enoch (the latter third of the second century B.C. and later), Sibylline oracles (140 B.C. and later), the Psalms of Solomon (63–48 B.C.), the Assumption of Moses (the early years of the first century A.D.), the Apocalypse of Baruch (latter part of the first century A.D.), the Fourth Book of Ezra (latter part of the first century A.D.), had taken an extraordinary hold upon the popular mind. The extent of their influence can be traced in the familiarity of New Testament writers with the earliest of them. The Gospels, in their incidental notices of the hopes of those to whom Christ spoke, are witnesses to the extent of their influence.

Taken along with these notices in the Gospels, the Apocalypses give us a fresh insight into the circle of ideas, in which the hearers of Christ moved. There is no uniformity in the picture they draw of the brighter future. Some startling dramatic divine intervention is expected, but sometimes it is God Himself who is represented as intervening, and sometimes a divinely chosen and divinely commissioned personage. Sometimes the Messiah is represented as little more than a great ruler; sometimes He is represented as invested with supernatural qualities. Sometimes the coming kingdom is represented as a glorified earthly kingdom, and sometimes as a transcendental heavenly

kingdom, lifted altogether beyond the earthly plane. Sometimes emphasis is laid upon the external glory of the kingdom, and sometimes upon the spiritual blessings of a life of righteousness and fellowship with God. But widely divergent as may be the ways in which the picture of the future is drawn, the Apocalypses are at one in stimulating the hopes of their readers for the better times which the Saviour God will usher in for their sorely tried nation.

The kingdom of God was no clearly defined ideal for Christ's contemporaries. It was a fluid ideal, taking now one shape and now another, according to the temper of the individual—just as in our own day, socialism,[1] according to the different character of the individuals who profess to be socialists, may stand for a divine brotherhood of humanity which takes for its motto: 'What is mine is thine,' or for a state of society which transfers property by force from the 'Haves' to the 'Have-nots' and takes for its motto: 'What is thine is mine.' The watchword: 'The Kingdom of God' was as elastic as the watchwords associated with modern social ideals: 'Liberty,' 'Equality,' 'Brotherhood.' So devout souls, like aged Simeon who 'waited for the consolation of Israel,' might lay stress on the spiritual blessings of the better time that was coming, while the party of the Zealots—the Jingoes of their generation—might be interested chiefly in the attainment of political supremacy, and in the external advantages which would thereby be secured for the nation.

Christ's Interpretation of the Kingdom of God.—Christ came alongside of His own generation. He spoke to their hopes. In taking as His watchword 'The Kingdom of God,' He won their ear at the start.

He knew Himself to be the God-sent inaugurator of the golden age eagerly expected by His countrymen and by their

[1] Another illustration is afforded by the widely different ways in which 'imperialism' is interpreted.

fathers before them : that conviction was rooted in His wonderful spiritual experience. But with His deeper appreciation of what constitutes the true worth and blessedness of life, it was inevitable that He should reinterpret the popular ideals. He used the current forms of thought and speech, but read into them richer meanings. The kingdom of God as interpreted by Christ undergoes a transformation or, rather, a transfiguration.

1. Emphasis is laid upon the Inwardness of the Kingdom.—It is difficult to determine—as will appear more clearly when we come to consider His sayings about the Church—how the outward form of the kingdom was conceived by Christ. Especially is it difficult to determine how far the popular conceptions He borrows are to be regarded as the mere poetical drapery of His thought. But however such questions are determined, this at any rate is evident from the Gospels, that He was far more concerned with the spiritual character of the citizens of the kingdom than with the outward shape the kingdom was to assume. The kingdom, existing in a world of time and space, must manifest itself somehow in visible form, but it was in the inner life of the heart He fixed the true seat of the kingdom. His persistent emphasis on the personal character of the citizens—their fellowship with God and their devotion to one another—was at the root of His transfiguration of the current notions ; and it was this persistent emphasis on personal character which proved a stumbling-block to the multitude, and a perplexity to His disciples. When the people gathered to Him on the hillside, full of the hopes which had been excited by the proclamation that the kingdom of God was at hand, His first sentence drew them away from their dreams of political and social revolution, and turned them inwards upon their personal character: 'Blessed are the poor in spirit: for theirs is the kingdom of heaven' (Matt. v. 3). When the Pharisees asked Him when the kingdom of God should come, He answered: 'The kingdom of God cometh not with observation : neither shall they say, Lo here ! or

There! for lo, the kingdom of God is within you' (Luke xvii. 20, 21). Not occasionally, but continually, He was ever driving His hearers back upon themselves and their own inner life. He was silent on the political question: by no word or movement did He suggest that He was turning His thoughts thitherward at all. The burden of His message was summed up in demands like these: 'Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven' (Matt. xviii. 3). 'Except a man be born anew, he cannot see the kingdom of God' (John iii. 3).

2. While Emphasis is laid on the Personal Character of the Individual, Emphasis is also laid on the Individual as a Citizen of a Kingdom.—The question may be asked: If Christ attributed such supreme importance to the personal character of individuals, why did He so habitually use a phrase like the 'kingdom of God,' which was suggestive more of the social than of the individual side of human life? His use of the phrase was no mere accident. It was a current phrase, but He made it distinctively His own. It occurs more than a hundred times in the Gospels. It is His characteristic phrase: the kingdom of God is *the* theme of His teaching. In view of the misunderstandings His use of it was bound to give rise to, He must have chosen it deliberately and for some weighty purpose.

We need be at little loss to discover why He chose this as His favourite phrase. He *meant* to lay emphasis on the social side of human life. This was involved in His teaching on the spiritual life of the individual. Just because He found the root of religion in fellowship with a God of love,—a Heavenly Father in whose love we are linked to the other children of the Father's family,—He could not conceive of an individual apart from the links of sympathy and service by which he is bound to his fellows. The development of a true individuality carried with it the development of social relations. The individual could only come to his true self as a citizen of a kingdom.

We cannot well say in what forms of corporate life Christ may have believed the kingdom of God would manifest itself. There is no trace of an engrossing interest in mere questions of organisation and external institutions; but the Teacher who said to His disciples: 'A new commandment I give unto you, that ye love one another' (John xiii. 34), and who tested spiritual worth by the spirit of service, could never have put the social side of human life into the background. Christ dealt with individuals in the sanctuary of their individual personality, but He met them there that He might bring them forth equipped for the spacious life of a brotherhood. It was to a kingdom He called them, in which he was to be the greatest citizen who had best learned how to love, and how to serve.

3. **The Kingdom is a Gift of God.**—The kingdom of God is not a good which men are to achieve for themselves, but a boon bestowed upon them by a gracious God. Christ knows that the coming of the kingdom is bound up with Himself—His personality, His teaching, and all His gracious activity; but He Himself has come forth from God and from the love of God,—He Himself, and all else that makes for the setting up of the kingdom. We read that after 'John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand' (Mark i. 14, 15). That is the tone of one who knows that he has good news to proclaim. All through His teaching there is the suggestion that in the drawing near of the kingdom, and in the coming of Himself in whom the kingdom finds its centre, there is the secret of a great good which traces up to the grace of God. As He said to the disciples: 'It is your Father's good pleasure to give you the kingdom' (Luke xii. 32). The kingdom brings with it the experience of God's fellowship and forgiveness, the experience of a renewed will and a pure heart, the widening of social sympathies, and the multiplying of social services,—and all that has its explanation in a wondrous outgoing of the

love of the Heavenly Father toward His children. The kingdom of God and the grace of God are indissolubly linked together.

In this conception of the kingdom as a gift of God is laid a basis for its universality. Were the kingdom to be won as a reward for men's own efforts in the observance of the law, it might well be conceived as belonging only to the Jewish race, and bound up with the observance of the Jewish law; but if it is a free gift of God, grace breaks down such barriers, and brings the kingdom to all the Father's children.

4. The Kingdom is a Present Possession and also a Good waiting to be realised in the Future.—Had Christ conceived the kingdom as a definite organisation like the old Hebrew monarchy or the contemporary Roman Empire, it would be difficult to understand why He should sometimes speak of it as already existing, and sometimes as belonging to the future. But if the kingdom has its seat in the heart,—in the love by which men are bound to God and to one another,—it belongs to the present, in as far as men are already inspired by such love; and it belongs to the future, in as far as this love has its fuller victories yet to win. The kingdom of God is an ideal, but it is of the nature of an ideal at once to shape the present and to lead us on from present attainments to greater attainments that lie beyond.

Both aspects of the kingdom are set forth in Christ's teaching. When He said to the Pharisees: 'The kingdom of God is within you' (Luke xvii. 21); when after reading in the synagogue at Nazareth the words of Isaiah: 'The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord,' He announced, 'To-day hath this scripture been fulfilled in your ears' (Luke iv. 17–21); when He said: 'From the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take

it by force' (Matt. xi. 12); when He said to the cavillers: 'If I by the finger of God cast out devils, then is the kingdom of God come upon you' (Luke xi. 20); when He said to the disciples: 'Blessed are the eyes which see the things that ye see: for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not' (Luke x. 23); when He said to the scribe, 'Thou art not far from the kingdom of God' (Mark xii. 34),—it is the kingdom of God as a good to be enjoyed here and now which is chiefly in view. On the other hand, in passages such as the following, we are pointed forward to something greater yet to be won: 'Thy kingdom come' (Matt. vi. 10). 'Then shall the righteous shine forth as the sun in the kingdom of their Father' (Matt. xiii. 43). 'When ye shall see Abraham, and Isaac, and Jacob in the kingdom of God' (Luke xiii. 28). 'Inherit the kingdom prepared for you from the foundation of the world' (Matt. xxv. 34). 'I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come' (Luke xxii. 18). 'When ye see these things coming to pass, know ye that the kingdom of God is nigh' (Luke xxi. 31).[1]

This twofold aspect of the kingdom—as a good which can be enjoyed now, and as a good which will only find its realisation in the future—finds its explanation in Christ's interpretation of the kingdom as rooted in inward spiritual life, which is ever growing, and creating for itself higher forms.

5. **The Universality of the Kingdom.**[2]—There are sayings of Christ which, if they stood alone, might be interpreted to mean that He aimed at little more than a revived and purified Judaism: 'Go not into any way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the

[1] Notice how the kingdom of God is interpreted by St. Paul: 'The kingdom of God is not eating and drinking; but righteousness and peace and joy in the Holy Ghost' (Rom. xiv. 17); 'For the kingdom of God is not in word, but in power' (1 Cor. iv. 20).

[2] See also the first paragraph on p. 133.

lost sheep of the house of Israel' (Matt. x. 5, 6). 'I was not sent but unto the lost sheep of the house of Israel. . . . It is not meet to take the children's bread, and cast it to the dogs' (Matt. xv. 24–26).

It is intelligible why Christ should aim first at preaching the kingdom of God to the Jews: they were His own people, and to have failed to be specially interested in them would have been to court the creation of needless difficulties. Besides, the restriction, at the beginning, of the sphere within which the kingdom of God was to be preached was wisely conceived in the interests of its ultimate extension. Nevertheless, we find Christ feeling out beyond the boundaries of Judaism, getting into touch with a Roman centurion, with a Samaritan, with a Syrophœnician. Expressions fall from Him which betray the wideness of His outlook: 'The field is the world' (Matt. xiii. 38). 'Ye are the light of the world' (Matt. v. 14). 'Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness' (Matt. viii. 11, 12). Then again, in such Parables as the Great Supper, the Marriage of the King's Son, and the Wicked Husbandmen, the extension of the kingdom beyond the limits of Judaism is distinctly contemplated.

But apart altogether from specific sayings, the universalism of the kingdom of God was deeply and securely rooted in the most fundamental of Christ's convictions. The fatherly love of God as portrayed by Christ, and the emphasis He laid upon the ethical side of life, as contrasted with any kind of ritual, made it impossible to confine the kingdom of God within the limits of a particular nationality, or a particular religion. Sooner or later such service as was rendered to Christianity by the apostle of the Gentiles was bound to come. Christ not only shared the universalism of the noblest of the prophets, but outstripped it: no limits could be imposed on the fatherhood of God, or on the mutual love of the Father's children.

The Spiritual Tempers demanded for the Kingdom.—If the kingdom of God is an inward good — the experience of the forgiving love of God, and fellowship with God; a renewed will and a pure heart; widened social sympathies, multiplied social services, and a richer social life—citizenship in the kingdom can be constituted by no qualifications of Jewish descent or of conformity with Jewish customs, but by the possession of appropriate spiritual tempers. Two of these tempers are specially emphasised by Christ.

1. Receptivity.—Christ knows that He has the secret of a great good for men, and He thirsts to share it with them. It is the passion of His life to win citizens for the kingdom of God. But the boon of the kingdom is unavailing, unless the heart is open to receive it. So He is ever on the outlook for spiritual receptivity —'faith,' as this temper is called in the Gospels. This word is used in St. Paul's Epistles and in Christian theology to designate a personal devotion to Christ and fellowship with His spirit, and in Christ's own sayings we find many a demand for this personal devotion to Himself; but in the first three Gospels, 'faith' is rather the spiritual temper which is quick to respond to the gospel of the kingdom, and eager to receive God's proffered gift. How great worth Christ attaches to this faith! 'Thy faith hath saved thee; go in peace' (Luke vii. 50)—so He says to the woman who was a sinner. 'Have faith in God' (Mark xi. 22), He pleads with His disciples. 'If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you' (Matt. xvii. 20). How He mourns over the absence of faith—that the people He appeals to are so preoccupied with other interests, so self-satisfied, so blind, so hardened that the message of the kingdom finds no point of attachment in the soul's expectancy. On the other hand, how He rejoices when His message evokes the heart's response, and especially when such faith is found where it was least to be

looked for, as in the Roman centurion, at whom, we are told, He marvelled, saying, 'I have not found so great faith, no, not in Israel' (Matt. viii. 10).

The supreme worth of spiritual receptivity is set forth very strikingly in the great saying: 'Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein' (Mark x. 15). Christ takes a little child, and sets him in the midst to read a lesson.

> 'God hath His small interpreters,
> The child must teach the man.'

In the company of the children, Christ can never wonder enough at the sacred mystery of childhood. One secret of the endless attraction of the children for Christ is to be found here, that He sees in the children the very tempers He is in search of for the kingdom of God. (*a*) In the children we have a singular openness to fresh impressions. Wordsworth indicates the contrast on this point between childhood and age—

> 'Thou little child . . .
> Why with such earnest pains dost thou provoke
> The years to bring the inevitable yoke,
> Thus blindly, with thy blessedness at strife?
> Full soon thy soul shall have her earthly freight,
> And custom lie upon thee with a weight
> Heavy as frost, deep almost as life!'

Custom, convention, habit, routine—these things form a hard outer casing for the soul, which comes between the mature man and the appeals which are made to his imagination, affections, and will. How much he loses in losing the child's capacity for being appealed to and impressed. It is this quick impressionableness which is needed for the kingdom of God. What chance is there for the good seed of the kingdom, if it falls on the hard trampled earth of the pathway. It needs soft open soil in which it can lodge, and take root, and sprout. (*b*) In the children we have a picture of clingingness. Conscious of their ignorance, they put a pathetic trust in the wisdom of their

elders. Conscious of their own littleness amid the life of the great world, they fall back willingly into the guiding hands of father and mother. Spiritual clingingness is a fundamental grace of the spiritual life. Self-sufficiency, self-righteousness, pride—these things exclude from the kingdom.

> 'The mind of pride is nothingness,
> The childlike heart is all.'

As Christ has taught in sayings like these: 'I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and prudent, and didst reveal them unto babes' (Matt. xi. 25). 'Blessed are the poor in spirit: for theirs is the kingdom of heaven' (Matt. v. 3). 'Blessed are they which do hunger and thirst after righteousness: for they shall be filled' (Matt. v. 6). 'Take my yoke upon you, and learn of me: for I am meek and lowly in heart' (Matt. xi. 29). (*c*) In the children, we have a persistent optimism. They are susceptible to impressions of the wondrousness of life—its endless interest, its inexhaustible wealth.

> 'The earth and every common sight
> To them do seem,
> Apparelled in celestial light,
> The glory and the freshness of a dream.'

So for the citizens of the kingdom of God there is need of faith in the glory and goodness of life, and in God, whose loving purpose is the pledge of the good which is yet to be.

Closely connected with the demand for spiritual receptivity is the demand for repentance (*μετάνοια* — 'a change of mind'). Mark tells us that Jesus, when He began His ministry, preached the gospel of God, saying, 'The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel' (Mark i. 14, 15). His whole teaching is virtually a demand for 'a change of mind.' If the kingdom of God is a gift of the gracious forgiving love of God, and demands from its recipient the inward life of devotion to God and man, there can be no escape from the

spiritual experience involved in repentance. In the younger son who, when he came to himself, said, 'How many hired servants of my father's have bread enough, and to spare, and I perish here with hunger! I will arise, and go to my father, and will say unto him, Father, I have sinned against Heaven, and in thy sight' Luke xv. 17, 18; and in the publican, who would not lift up so much as his eyes unto heaven, but smote his breast, saying, 'God, be merciful to me a sinner' (Luke xviii. 13), we have graphic pictures of the spiritual attitude in which a sinful man must necessarily stand, when he is brought face to face with the divine love and holiness of the kingdom of God.

2. **Strenuousness.**—Christ conceives the kingdom of God not only as a gift to be received, but as a prize to be striven for.[1] Over against the saying: 'Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein' (Mark x. 15), we have such a saying as this: 'The kingdom of heaven suffereth violence, and men of violence take it by force' (Matt. xi. 12). If there is need of 'a wise passiveness,' whereby we let the tides of the life of God flow in and fill the opened soul, there is need also of the strenuous struggle, whereby we strive to possess ourselves of the gift which is brought within our grasp. The grace of God does not repress, but liberate the will-force of man. The 'little child' must pass over into the strenuous fighter.

How often we hear the ringing note in which Christ calls for the strenuous temper. 'The kingdom of heaven is like unto treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field' (Matt. xiii. 44). 'The kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went, and sold all that he had, and bought it' (Matt. xiii. 45, 46). 'Enter ye in by the narrow

[1] Holtzmann expresses this happily in German: the kingdom is both *Gabe* and *Aufgabe*.

gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it' (Matt. vii. 13, 14). 'Which of you, desiring to build a tower, doth not first sit down and count the cost?' (Luke xiv. 28). 'If thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire' (Matt. xviii. 8). 'He that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it' (Matt. x. 38, 39).

The 'little child' and the strenuous fighter are of close kin to each other. To him who receives the kingdom of God as a little child there is disclosed the vision of a great life in communion with God, in personal character, and in social service,—a vision which lays its imperious spell upon him, and summons him to put forth what will-force is in him, that he may win the treasures of which he has caught sight. The receiving of the divine life of the kingdom and the earnest spiritual struggle go hand in hand. The new ideals of the kingdom bind a man over to the strenuous life.

In this demand for the strenuous life, no less than in the comforts of the gospel, lies the secret of the power of Christ's appeal to the hearts of men. 'It is a calumny on men to say that they are roused to heroic action by ease, hope of pleasure, recompense—sugar plums of any kind in this world or the next. In the meanest mortal there lies something nobler. . . . It is not to taste sweet things, but to do noble and true things, and vindicate himself under heaven as a God-made man, that the poorest son of Adam dimly longs. Show him the way of doing that, the dullest day-drudge kindles into a hero. They wrong him greatly who say he is to be seduced by ease. Difficulty, abnegation, martyrdom, death are the allurements that act on the heart of man. Kindle the inner genial life of him, you have a flame that burns up all

lower considerations. Not by flattering our appetites; no, by awakening the heroic that slumbers in every heart can any religion gain followers.' [1]

Enemies of the Kingdom. — It is in keeping with Christ's conception of the kingdom of God as an inward good that He finds the hindrances to its growth, not in defective social or political arrangements, but in defective tempers of the soul. There may have been features in the environment of the people to whom He spoke which handicapped them in the spiritual life, but what He warned them against was the hindrances, whose removal was within the power of their own will—'enemies within the gate.' Three of these enemies He has indicated in His interpretation of the Parable of the Sower. 'And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection' (Luke viii. 14).

It is against enemies of that sort He is continually summoning us to be on our guard. The cares of this world may so preoccupy our thoughts, that the kingdom gets no chance. So we find repeated warnings against this preoccupation: 'Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you' (Matt. vi. 31–33). 'Martha, Martha, thou art anxious and troubled about many things: but one thing is needful' (Luke x. 41, 42). 'Take heed to yourselves, lest haply your hearts be overcharged with . . . cares of this life' (Luke xxi. 34).

His warnings against the love of riches are even more pronounced. It is significant that He personifies riches by the name of Mammon, as if He found here a personal enemy bent on

[1] Carlyle, *Heroes and Hero-Worship*.

warring against the kingdom of God. 'No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon' (Matt. vi. 24). He conceives man as contended for by two antagonistic ideals of the chief good—the ideal of money, and what money can buy; and the ideal of the kingdom of God, and what the kingdom means in spiritual life and character. 'He whose heart is bound by riches to this doomed old world is unfitted for the new celestial order about to come.'[1] The peril of missing the kingdom of God to which men are exposed in the pursuit of riches is vividly portrayed in the Parables of the Rich Fool, and Dives and Lazarus, and in such sayings as these: 'Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth' (Luke xii. 15). 'How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God' (Luke xviii. 24, 25). 'Woe unto you that are rich! for ye have received your consolation' (Luke vi. 24).

Closely connected with the perils of riches are the perils to the spiritual life from the love of pleasure. The kingdom of God demands heroism, self-sacrifice, cross-bearing; but a man whose life is swayed by the love of enjoyment, and the fear of trouble and hardship, has gone soft, and lost his capacity for 'dying to live.' There is an underlying appeal to do battle against 'the pleasures of this life' conveyed in each of Christ's ever-recurring calls for the strenuous temper through which alone the kingdom of God can be won.

In His warnings against these three enemies of the kingdom, Christ cannot mean that we are to withdraw ourselves from contact with the cares and riches and pleasures of this life: it was in no ascetic spirit that He looked out upon His Father's world with its manifold activities and joys. Cares, riches, and

[1] Orello Cone, *Rich and Poor in the New Testament.*

pleasures are only enemies, when they gain the mastery of the life: handled as servants, they may be allies of the kingdom. The burden of daily care may serve to deepen our trust in the love of the Heavenly Father. The business of making and spending money may be a means of grace for the building up of character in integrity and large-hearted devotion to the good of the brotherhood. The happiness which falls to our lot may help us to carry into our work the zest of a thankful heart.

The Church.—Outside the sayings of Christ in the first three Gospels, the phrase 'the kingdom of God' is found only a few times. The Church is as prominent in the apostolical literature as the kingdom of God in the sayings of Christ. There are only two passages in the Gospels—both in Matthew—in which the Church is mentioned in Christ's teaching. 'And I also say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shall loose on earth shall be loosed in heaven' (Matt. xvi. 18, 19). 'And if thy brother sin against thee, go, shew him his fault between thee and him alone. . . . But if he hear thee not, take with thee two or more. . . . And if he refuse to hear them, tell it unto the church (margin R.V. 'congregation'): and if he refuse to hear the church (margin R.V. 'congregation') also, let him be unto thee as the Gentile and the publican' (Matt. xviii. 15-17). Doubts have been raised by some New Testament scholars regarding the genuineness of these two sayings. Here, as elsewhere, there may be a certain freedom in the verbal reproduction of the sayings, but there seems no good ground for questioning that in their substance they were uttered by Christ.

In what relation do the kingdom of God and the Church stand to each other? Where stress is laid on the outward organisation either of the kingdom of God or of the Church,

that question becomes important. But that condition is wanting in the teaching of Christ. As we have seen, Christ is little concerned with the outward forms the kingdom of God may assume ; His supreme interest is in the spiritual life of love to God and man, by which the kingdom of God is built up. He sketches no definite ideal commonwealth such as Plato gives us in his *Republic*, or Sir Thomas More in his *Utopia* ; He emphasises the spiritual tempers for any kind of society, no matter what its outward form may be. His teaching about the kingdom of God has its application to the society we now know as the Christian Church, but has also its application beyond the Christian Church to the family, the community, the state, the brotherhood of humanity, and to whatever forms of associated life are found amongst men.

Another question is raised : Did Christ mean to found a specifically Christian society such as is now represented by the Christian Church? That question must be answered in the affirmative. The gathering of disciples round Himself during the years of His ministry *was* the founding of the Church. It is true that He said almost nothing on questions of ecclesiastical polity, that He sketched no form of Church government, drew up no directory of public worship, and formulated no theological creed ; but when He bound His disciples to one another through personal devotion to Himself, and charged them with the duty of preaching the gospel of the kingdom to others, He created a specifically Christian society, and started it on its eventful career.

Perhaps we ought not to speak of Christ *legislating* for the Christian society ; He has, at any rate, given us significant hints as to what He desires the Christian society to be. (1) The bond of union is faith in Himself as the Christ—the God-sent Leader and Saviour. 'Who say ye that I am?' He asked of His disciples at Cæsarea Philippi. Simon Peter answered and said : 'Thou art the Christ, the Son of the living God.' 'Blessed art thou, Simon Bar-Jonah,' said Jesus. 'Thou art Peter, and upon this

rock I will build my church' (Matt. xvi. 13–19). (2) Mutual love is to be a distinguishing feature of the members of the society. 'A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another' (John xiii. 34, 35). (3) So also is the absence of the ambitious tempers which are inconsistent with a true brotherhood. 'But be not ye called Rabbi: for one is your teacher; and all ye are brethren. . . . Neither be ye called masters: for one is your Master, even the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted' (Matt. xxiii. 8–12). (4) So also is care for each other's spiritual well-being. 'And if thy brother sin against thee, go, shew him his fault between thee and him alone: if he hear thee, thou hast gained thy brother' (Matt. xviii. 15). (5) True worship is constituted by the presence of Christ's spirit to the worshippers—trust in God and love to others. 'Where two or three are gathered together in my name, there am I in the midst of them' (Matt. xviii. 20). (6) The Christian society exists for service to the kingdom of God. 'These twelve Jesus sent forth, and charged them, saying, . . . As ye go, preach, saying, The kingdom of God is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely ye received, freely give' (Matt. x. 5–8). 'Come ye after me, and I will make you fishers of men' (Matt. iv. 19). 'I will give unto thee the keys of the kingdom of heaven' (Matt. xvi. 19). (7) Spiritual character is the equipment for service. So much is implied in the sayings: 'Ye are the *salt* of the earth' (Matt. v. 13). 'Ye are the *light* of the world' (Matt. v. 14). (8) The Christian society will be in conflict with hostile powers. 'Behold I send you forth as sheep in the midst of wolves' (Matt. x. 16). (9) Ultimate victory is assured. 'Upon this rock I will build my church; and the gates of Hades shall not prevail against it' (Matt. xvi. 18).

The two rites of the Church we call sacraments are in harmony

with these hints of Christ as to the nature of the Christian society. The origin of Christian baptism is obscure, and we do not know whether Christ gave any specific directions regarding the commemoration of Himself in the breaking of bread ; but the uniform observance of these rites in the early Church, the simplicity of their beautiful symbolism, and their fidelity to the thoughts of Christ regarding the Christian society, are a sufficient assurance that their institution is, in some form or other, to be ascribed to Christ Himself.

CHAPTER X.

TEACHING ABOUT HIMSELF.

'Who and What Manner of Man is this?'

Son of God.

- The Phrase in the Old Testament.
- Claim to be Son of God in a Unique Sense.

The Messiah.

- Varying Pictures of the Messianic King.
- Divine Sonship and Messianic Vocation.
- Claim to be Messiah kept at first in the Background.
- Spiritual Leadership of Humanity.

The Son of Man.

- Name for Christ used almost exclusively by Himself.
- The Phrase in the Old Testament and other Jewish Literature.
- Significance of the Phrase in Christ's use of it.

CHAPTER X.

TEACHING ABOUT HIMSELF.

Who and What Manner of Man is this?—That question is stirred when we reflect on the teaching of Christ, its originality, its loftiness, the uniqueness of its religious insight. And the impression produced by His teaching, that we are here in presence of One who, however closely His sympathy links Him with His fellows, is somehow on a different plane from all other teachers, is confirmed by the extraordinary claims He makes for Himself. He is meek and lowly, self-forgetting and self-sacrificing as no other; yet no other, even of the greatest of earth's great ones, has dared to make claims like His. Consider the air of authoritativeness with which He speaks; how He sets Himself over against all the inspired teachers of Israel, and puts His word above theirs: 'Ye have heard that it was said to them of old time . . . but I say unto you.' Consider how, as if speaking the mind of God, He says to penitent sinners: 'Thy sins are forgiven thee . . . go in peace' (Luke vii. 48, 50). Consider how He, a humble peasant of Nazareth, believes Himself to be the goal of all the marvellous history of the people of Israel, and the leader in that kingdom of God, whose inauguration is the new starting-point in the history of men. Consider how, conscious of the need of no other to help Him to purity of heart and fellowship with God, He speaks and acts, as if He were there to be the spiritual helper of all His fellows—a Shepherd for lost sheep, a Physician for sin-

sick souls, a Saviour for sinners. Consider the kind of devotion He asks from His followers: 'If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple' (Luke xiv. 26). Consider how He claims to be the disposer of the eternal destinies of men: 'When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations; and he shall separate them one from another, as the shepherd separateth the sheep from the goats' (Matt. xxv. 31, 32). Consider how He makes the attitude of men towards Himself the standard by which they are to be judged: 'Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me (Matt. xxv. 40). . . . Inasmuch as ye did it not unto one of these least, ye did it not unto me' (Matt. xxv. 45). And consider how in beautiful words, whose sound falls like sweetest music, wherever men and women are burdened with care or bowed down with sorrow, He claims to be for earth's sufferers and mourners such a resting-place as devout souls have been wont to find in God: 'Come unto me, all ye that labour and are heavy laden, and I will give you rest' (Matt. xi. 28).

The facts, as they lie before us in the Gospels and in the history of Christianity, inevitably raise the question: Who and what manner of man is this? Christian theology answers the question with its doctrine of the person of Christ. It may be that theologians, over-confident in their ability to penetrate the secret of so transcendent a personality, have sometimes aimed at a fulness of understanding and a precision of definition which are unattainable in that mysterious region where God and man meet; but what we are concerned with here is not the theological discussions and attempts at definitions to which the wonderfulness of Christ's personality was bound to give rise, but the hints which He himself throws out as to who and what He was.

I purposely say *hints*, for that is all we can gather, at least from the first three Gospels: what Christ has to say of His own

personality is dropped as it were incidentally. It is usual to turn for such hints to the three names by which He designates Himself, or is designated by others in the Gospels—the Son of God, the Messiah, the Son of Man. The names—which were in use before Christ's time—do not in themselves carry us very far. If they give us suggestions, they present us also with problems to solve. Christ was something other than the Son of God, the Messiah, or the Son of Man as hitherto conceived. Just because Christ transcended all the leaders and teachers of men, of whom the Jewish world had had experience, no current name could adequately set forth His wonderful personality. The most that can be said of the three names we find in the Gospels is that they were the least inadequate. They are best conceived as thrown out towards a spiritual magnitude which eludes their compass. We have to pass beyond the current connotation of the names, and discover from Christ's own hints to what further heights they point us.

1. **The Son of God.**—In the Old Testament, this title is applied to angelic beings 'When the morning stars sang together, and all the sons of God shouted for joy,' Job xxxviii. 7); to judges or rulers 'I said, Ye are gods; and all of you sons of the Most High,' Ps. lxxxii. 6); to the king ('I will be his father, and he shall be my son,' 2 Sam. vii. 14); to the people of Israel as a nation ('When Israel was a child, then I loved him, and called my son out of Egypt,' Hos. xi. 1). Such a use of the phrase suggests that it is indicative of some specially close relationship with God.

The way in which Christ speaks of others as sons or children of God also suggests that the phrase is indicative of some specially close relationship with God. If God is Father, there is, of course, a sense in which all men must be His children, but there is a more special sense in which Christ conceives of the sonship of men. Sonship is constituted by likeness to God in character. 'Blessed are the peacemakers: for they shall be called sons of God' (Matt. v. 9). 'Love your enemies, and pray for them that

persecute you ; that ye may be sons of your Father which is in heaven' (Matt. v. 44, 45).

Christ claims for Himself that He is Son of God as no other is. It is true that in the Synoptic Gospels, Christ does not explicitly call Himself the Son of God : it is others who thus speak of Him or address Him. But the claim is virtually, if not explicitly, made. As in the Parable of the Wicked Husbandmen in which He pictures Himself as the Son in contrast with the servants. 'The Lord of the vineyard said : What shall I do? I will send my beloved son : it may be they will reverence him' (Luke xx. 13). As in the passages in which, in speaking to His disciples or the people, He draws a significant distinction between '*your* Father' and '*my* Father.' As in the great saying in which He claims to be the supreme revealer of the Father : 'All things have been delivered unto me of my Father : and no one knoweth the Son, save the Father ; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him' (Matt. xi. 27).

In view of the use of the phrase 'Son of God' in the Old Testament, and in view of the sense in which Christ speaks of other men as children of God, His claim to be in a unique sense the Son of God must involve this at least, that He lays claim to a closeness of fellowship with the Father, and to a spiritual likeness to the Father, which transcend the highest religious experience and attainments of His fellows. His consciousness of His unique sonship is the consciousness of unique nearness to God, unique knowledge of God, unique love of God, unique obedience to the will of God, and unique vocation to reveal the mind and heart of God.

2. The Messiah.—We have already seen[1] that the hope cherished by different prophets of a brighter national future, which would be marked by increase both of righteous living and prosperity, assumed different forms according to the different

[1] P. 127.

circumstances of the nation in the age when they spoke their message, and also according to their different individual temperaments. Sometimes we have a picture of the future in which some prince of the house of David plays a prominent part; and sometimes a picture in which God Himself is the Deliverer and Leader of His people, without the intervention of a specially named earthly king; and sometimes a picture in which the prominent figure is no longer a princely ruler, but the suffering servant of Jehovah. In the time of our Lord, the picture of the future most popular with the Jewish people included the raising up by God of a personal ruler as the inaugurator and leader of the new and better age for the nation. As to how this personal ruler was conceived, we get information from such writings—the Apocalypses already referred to—as the Book of Enoch, the Sibylline Oracles, and the Psalms of Solomon in which the title 'Messiah' in its special sense occurs for the first time. 'In part owing to changed political circumstances, in part also to a deeper cause, a movement of religious feeling, the hope of the restoration of the Davidic monarchy, after it had slumbered for a while, re-awoke gradually, and in some parts of the Jewish world more decidedly than in others, and especially so in Palestine, during the last cent. and a half B.C., and that as it did so, a unique and ideal character was attributed to the person and mission of the expected king, such as had not before been, commonly at least, associated with any looked-for occupant of the throne.'[1] We learn from the Gospels how large a place the hope of the advent of Messiah occupied in the thoughts of the masses of the people; and we also learn from the Gospels how differently the rôle of Messiah might be interpreted by individuals who differed in their interpretation of the blessings of the Messianic kingdom.

The way in which Jesus relates Himself to the Messianic hopes of the nation lets us see far into His thoughts of His own person, and of His significance for the life of men. His claim to be Messiah, when we take into account His humble

[1] Stanton in Hastings' *Bible Dictionary*, iii. 353.

self-forgetting spirit and His 'radiant sanity,' is in itself suggestive of what He believed Himself to be, but still more suggestive is His interpretation, as original as it is profound, of the mission of Messiah.

We cannot go very far in the understanding of the spiritual experience of Jesus out of which was born the conviction that He was Messiah, and Messiah with a more wonderful rôle to play than popular thought, apocalyptic vision, or prophetic forecast had yet pictured. But the Gospels help us so far to such an understanding. They tell us of the ferment of thought and hope amongst His countrymen, as He grew from childhood to manhood; they suggest to us how in these years He must have brooded over the great past of His nation, and over the still greater future towards which faithful souls had been straining forward throughout the generations. One story in the Gospels lifts the veil from His boyhood, and suggests how the youth who could say to Joseph and Mary: 'Wist ye not that I must be in my Father's house?' (Luke ii. 49)—thus evincing the extraordinary strength of His consciousness of divine sonship—may already have been surmising that His Father in heaven had a special vocation for Him to fulfil in bringing on the brighter day for the nation. Out of the closeness of His fellowship with God, and the wealth of His sympathy with His fellows there could not but spring some inward promptings towards the carrying out of God's gracious purposes with His people. Over eighteen years of His life the veil is again drawn. Outwardly uneventful these years may have been, but they must have been eventful to the last degree in the history of His inner life. We marvel at the unhesitating, unfaltering self-confidence with which in the years of the ministry He carried out a programme which transcended in its spiritual insight and scope the highest dreams not only of popular thought but of prophetic vision. Behind these years of self-confidence lay eighteen years of brooding on the story of God's dealings with the nation, and on the meaning of the inward voice by which God was calling

Him to a great work for the nation and for the world. Inward struggles there may well have been in these eighteen years of brooding, for out of His spiritual experience there were emerging ideals of the Messiah and the Messianic kingdom which outstripped all the ideals handed down from the past.

By the time Jesus came to be baptized of John at the Jordan He was mastered by the conviction that God was calling Him to be the Leader in the new order towards which, as its goal, God had been leading on the nation through its chequered history, and the Leader in a new order grander than had yet entered into the hearts of His countrymen to conceive. The heavenly voice at the Baptism, 'This is my Son: my beloved in whom I am well pleased' (Matt. iii. 17, margin R.V., was but the outward seal to the voice which had long been heard within, and whose meaning had become clearer to Him in the years of silent meditation in the home and workshop at Nazareth.

Jesus entered upon His ministry under the inward compulsion of the twin forces of obedience to the call of God, and of devotion to the good of men. He stepped forth amongst a people seething with expectation. How should He bear Himself towards the popular Messianic hopes? He knew Himself to be the God-chosen, the God-equipped, the God-anointed Leader of the new order of which the people were dreaming—but no picture in the Apocalypses, or in the older writings of the prophets, was adequate to His vision. He could not announce Himself explicitly as the Messiah. Such an announcement at the outset would have raised false conceptions of the kind of work He meant to do, and stimulated political excitement amongst the zealots of the Jewish nation. He had first to suggest to the people His own higher conception of what the new age was to be, and how it was to be ushered in. Therefore in His earlier ministry He kept His claim to be the Messiah in the background, and discouraged others from speaking of Him as the Messiah. But He could not avoid dropping occasional hints as to who He was. As when after quoting the words of the prophet, 'The Spirit of the Lord is upon me, because

he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord' (Luke iv. 18, 19), He added, 'To-day hath this scripture been fulfilled in your ears' (Luke iv. 21). As when John the Baptist sent disciples to ask, 'Art thou he that cometh, or look we for another?' He answered, 'Go your way and tell John what things ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them' (Matt. xi. 3–5).

There was enough of withholding of His claim, to discourage false expectations, and enough of hints regarding His claim, to stimulate reflection as to who and what He was.

It has been argued[1] that Jesus made no claim to be the Jewish Messiah, and the argument is backed up by pointing to such features in His attitude towards the popular Messianic hopes as we have just referred to. He did, indeed, discourage the people from regarding Him as Messiah, in their interpretation of what the Messiah was to be. Nay, more, His conception of the inwardness and spirituality of the kingdom, and of the self-effacing, serving, forgiving, self-sacrificing love by which the kingdom was to be established, was so original that He could not claim to be the Jewish Messiah exactly as the Messiah had ever been pictured. The only sense in which it can justly be contended that Jesus did not claim to be Messiah is this, that He claimed to be more than it had yet entered into any one's heart to conceive of Messiah. In full view of the popular expectation of the advent of a great leader to usher in the new order, and in full view of the weight lent to this expectation by the Old Testament Scriptures, Jesus put Himself at the head of the new movement, and dropped no slightest hint as to any other leader arising in the future. He claimed to be the Coming One for whom generations of faithful souls had sighed and prayed, in whom the long

[1] Martineau, *Seat of Authority in Religion*, p. 331.

history of the nation was to find its consummation, and from whom a new order was to take its rise not only for Israel, but through Israel for the Father's children in the wider world.

The more closely we study the attitude of Jesus towards the popular Messianic hopes, the stronger grows the conviction that meek and lowly though He was, He yet regarded Himself as occupying a unique place in the historical development not only of Israel, but of humanity beyond Israel. To claim to be the goal towards which the long history of the chosen people was leading up, and the starting-point of the new and more glorious age, —that in itself argues a conception of His own personality which lifts Him beyond the plane of even the greatest of great leaders of men; and when we take into account how He transcends the noblest dreams of Israel's noblest dreamers in His interpretation of the rôle of the Messiah, and of the nature of the Messianic kingdom, we get a still deeper impression of the belief of Jesus in the significance of His own personality for human life and human history.

3. **The Son of Man.**—A study of the significance of this designation will throw light upon Jesus' interpretation of His personality and mission, and especially upon His claim to be Messiah, but a Messiah who was to play a different rôle from that assigned to Him in popular expectation.

Outside the Gospels, the designation occurs only once in the New Testament—in Stephen's exclamation at his martyrdom: 'Behold, I see the heavens opened, and the Son of man standing on the right hand of God' (Acts vii. 56). Its absence from the Epistles is in striking contrast with its frequent occurrence in the Gospels, where we find it eighty-one times—sixty-nine times in the first three Gospels, and twelve times in the Fourth Gospel. Equally striking is the fact that in the Gospels the designation is never used by others in speaking of Jesus, but only by Jesus Himself. Others speak of Him as the Son of God and the Messiah, but not once as the Son of Man.

Jesus seems to have chosen this designation of Himself deliberately, for the purpose of conveying to His hearers suggestions as to who He was, and as to the kind of service He was to render to men.

The phrase itself was not new. (1) It occurs in the Old Testament, as a synonym for 'man.' For example: 'God is not a man, that he should lie; neither the son of man, that he should repent' (Num. xxiii. 19). 'Blessed is the man that doeth this, and the son of man that holdeth fast by it' (Isa. lvi. 2). 'Mine eye poureth out tears unto God; that he would maintain the right of a man with God, and of a son of man with his neighbour' (Job xvi. 20, 21). 'What is man, that thou art mindful of him? and the son of man, that thou visitest him?' (Ps. viii. 4). 'Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself' (Ps. lxxx. 17). (2) In Ezekiel, where it occurs more than ninety times, it is the name by which God addresses the prophet; *e.g.*: 'Son of man, stand upon thy feet, and I will speak with thee' (Ezek. ii. 1). 'Son of man, go, get thee unto the house of Israel, and speak with my words unto them' (Ezek. iii. 4). In Ezekiel's use of the phrase, it is suggestive of human lowliness in presence of the majesty of God. (3) Its occurrence in Daniel's description of his first vision is the most important of all: 'I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting kingdom, which shall not pass away, and his kingdom that which shall not be destroyed' (Dan. vii. 13, 14). There is no reference here to an individual Messiah. The 'one like unto a son of man' is a symbol of the humanity of the new kingdom, as in the previous part of the chapter the lion, the bear, the leopard, and the beast terrible and powerful and strong exceedingly, are symbols of the brute force of the Babylonian, Median,

Persian, and Grecian Empires. In the interpretation of the vision, the figure of 'one like unto a son of man' is explained as meaning 'the saints of the most High' (Dan. vii. 18). Here the phrase is suggestive of dignity and glory.[1]

In seeking to understand why Jesus chose as His favourite designation of Himself 'the Son of man,' it is natural to turn to its use in the Old Testament, and in the non-canonical writings with which the Jews of His time were acquainted. Passages in which the phrase occurs may have given Him suggestions, which it is now impossible to trace. The passage in Daniel is the only one, of which we can be reasonably sure that it helped Him to the choice of this designation. When He was asked by the High Priest, 'Art thou the Christ, the Son of the Blessed?' He replied, in words which suggest that this passage must often have been in His thoughts, 'I am: and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven' (Mark xiv. 62).

[1] If the phrase in Daniel 'one like unto a son of man' is not a personal designation but a symbol of the human kingdom which is to follow the overthrow of the brutal rule of the heathen, there is evidence that in the later apocalyptic literature, the leader of the Messianic kingdom was sometimes spoken of as the Son of man. In the Book of Enoch (chap. xlvi.) we read: 'And there I saw One who had a head of days, and his head was white like wool; and with him was another one whose face was as the appearance of a man, and his face was full of graciousness like one of the holy angels. And I asked the angel who went with me all the hidden things concerning *that Son of man*, who he was, and whence he was, and why he went with the head of days. And he answered and said unto me, This is *the Son of man* who hath righteousness, with whom dwelleth righteousness, and who reveals all the treasures of that which is hidden; because the Lord of spirits hath chosen him, and his lot before the Lord of spirits hath surpassed everything in uprightness for ever. And *this Son of man* whom thou hast seen will arouse the kings and the mighty ones from their couches, and the strong ones from their thrones, and execute judgment upon them.'

The Book of Enoch was a popular writing in certain Jewish circles in the first century, and may have been known to Jesus, but there are still doubts whether the part of the book—the Similitudes—in which the passage quoted and similar passages occur, may not have been composed at a later date, and borrowed from the Christians its conception of the Son of man. The balance of the authority of scholars is, however, in favour of the pre-Christian date of the Similitudes.

Whatever may have been the various uses of the phrase in the Old Testament or in contemporary Jewish thought which contributed their suggestions, it meant something more to Jesus than to any Old Testament or other writer. That was inevitable: Jesus was a greater, more wonderful personality than had yet been conceived even in the pictures of prophets or dreams of seers.

What did Jesus mean by speaking of Himself as the Son of man? That question we could only fully answer, if we fully understood His personality. But we may get some more or less probable answer to the question. (1) The choice of such an unusual designation indicates that He conceived Himself to be a unique man, related in a unique way to the life of His fellows. (2) It indicates that He claimed to be the inaugurator of the new and glorious kingdom which God was to establish amongst men.[1] Compare such passages as these: 'The Son of man will send forth his angels' (Matt. xiii. 41). 'The Son of man shall come in the glory of his Father' (Matt. xvi. 27). 'In the regeneration when the Son of man shall sit on the throne' (Matt. xix. 28). 'Henceforth ye shall see the Son of man sitting at the right hand of power' (Matt. xxvi. 64). (3) It indicates that His work for the kingdom was to be accomplished along the paths of lowliness and self-sacrificing love. Compare such passages as these, in which Christ speaking of Himself as the Son of Man throws into relief this aspect of His vocation: 'The Son of man hath not where to lay his head' (Matt. viii. 20). 'The Son of man must suffer many things'

[1] The Son of man, suggestive as it may have been in some degree of Messianic dignity, cannot well have been a universally accepted designation of Messiah. Otherwise it would be difficult to understand the form of Christ's question to the disciples at Cæsarea Philippi as given by Matthew: 'Who do men say that the Son of man is?' (Matt. xvi. 13); or the question of the Jews to Christ: 'Who is this Son of man?' (John xii. 34).

If the designation was not directly Messianic, there seems no reason for questioning whether it was used by Christ Himself in such passages as Mark ii. 10, 28; Matt. xii. 32, before He spoke openly of His Messianic claims, after the confession of His Messiahship by the disciples at Cæsarea Philippi.

Mark viii. 31. 'The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many' (Mark x. 45).

We may now read other meanings into the designation of Jesus as the Son of man. We may interpret it to mean that Jesus the Son of God is yet man in the fullest sense; that He has the widest sympathy with all that is truly human: that He belongs not to one race but to humanity: that in Him is realised the ideal of man. But, however true such representations may be in themselves, they are hardly the thoughts which Christ's own use of the designation was originally meant to suggest.

CHAPTER XI.

CHRIST'S DEMAND FOR PERSONAL LOYALTY: OR CHRIST'S PLACE IN HIS OWN RELIGION.

Sayings in which Christ's own Personality is in the Background.
Sayings in which Devotion to Himself is emphasised.
Inner Harmony.
The Part played in Christianity by Personal Loyalty to Christ.

CHAPTER XI.

CHRIST'S DEMAND FOR PERSONAL LOYALTY: OR CHRIST'S PLACE IN HIS OWN RELIGION.

In teaching like that of the Sermon on the Mount, we find that what Christ demands from His disciples is spiritual character—the devotion of the heart to God, earnestness in prayer, sincerity in religious observances, faith in the divine ordering of the world, humility of spirit, purity of heart, love for our neighbour like the love of God for us, love which can inspire us to do to others what we would have them do to us, love which kills out censoriousness, love which can forgive those who have wronged us, love which can do good to them that hate us. What is here put in the foreground is not Christ's personality, but Christ's message; not faith in Christ Himself, but conformity with Christ's ideals of the spiritual life.

But there are other sayings of Christ in which the stress is laid upon personal devotion to Himself. 'Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls' (Matt. xi. 29). 'Come unto me, all ye that labour and are heavy laden, and I will give you rest' (Matt. xi. 28). 'Every one therefore who shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven' (Matt. x. 32, 33). 'He that loveth father or mother more than me is not worthy of

me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it' (Matt. x. 37–39). 'Follow me; and leave the dead to bury their own dead' (Matt. viii. 22). This stress upon personal devotion to Himself is one of the most prominent features of His teaching as recorded in the Fourth Gospel, as *e.g.*: 'This is the work of God, that ye believe on him whom he hath sent' (John vi. 29). 'I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life' (John viii. 12). 'I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture' (John x. 9). 'I am the bread of life: he that cometh to me shall not hunger' (John vi. 35). 'I am the resurrection, and the life . . . whosoever liveth and believeth on me shall never die' (John xi. 25, 26). 'God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life' (John iii. 16).

How is Christ's demand for spiritual character related to His demand for personal loyalty? Have we here two different standards of Christian discipleship—a standard of spiritual character, as indicated in the Sermon on the Mount; and a standard of faith in Christ, as indicated in other parts of Christ's teaching, and especially in the Fourth Gospel?

Nowhere does Christ slacken the stress He lays upon that filial trust in God and that love to man, which He has magnified as the two poles of the ideal of human life. His message is inviolable. On the other hand, we cannot ignore Christ's conviction of the unique significance of His own personality for the spiritual life of His fellows. In claiming to be the Messiah, He claims to be more than the Supreme Teacher. He claims, as the Leader and Head of the new order, to stand in a special relation to the members of the kingdom of God. It is out of this conviction of His unique place in the kingdom that He makes His

demand for the personal loyalty of its members. But this demand He makes for the sake of His message. He knows the fruitfulness of personal influence in the spiritual sphere. He dares to believe that through personal fellowship with Himself His disciples will be most surely led into that filial trust in God and that love to man which are the burden of His teaching.

Christ identifies His person with His message. He will not own personal attachment to Himself, which is divorced from loyalty to His spiritual ideals. 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity' Matt. vii. 21–23. From this point of view the story of Mary and Martha is significant. As contrasted with Mary's devotion to the Master's message, Martha's attention to His personal comfort gives occasion to His gentle rebuke: 'Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her' (Luke x. 41, 42. Significant also is the saying: 'And every one who shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Spirit, it shall not be forgiven' (Luke xii. 10), where we have a distinction drawn between Christ's outward person, and the spiritual ideals about which He is supremely concerned. In the Fourth Gospel, also, the sayings of Christ, if they throw into prominence the demand for faith, indicate what this faith involves: 'If ye abide in my word, then are ye truly my disciples' (John viii. 31). 'If ye love me, ye will keep my commandments' (John xiv. 15). 'If a man love me, he will keep my word' (John xiv. 23). Sayings such as these make it plain how closely Christ identifies His person with His message.

But Christ is not content to be the mere bearer of a message. He demands a personal link between Himself and those to whom His message is delivered. It was through the power of such personal loyalty that He worked for the acceptance of His message at the first. He was more than a Teacher to the little band of disciples. At their work, in the quiet hours of the evening by the shores of the lake, in their journeys through the hills, in shady resting-places under the olive trees by the streams, they were in the Master's company, yielding themselves to His stronger and richer personality, and so learning to think His thoughts, to see His visions, to speak His words, and do His deeds. As at the first, so throughout the Christian centuries devotion to the person of Christ has been the secret of the acceptance of the message of Christ. Christ's ideals of character and life have won their power in Christendom, not through the mere words spoken long ago in Palestine, but through the fellowship of Christian disciples with the Unseen Teacher of the heart. It is futile to depreciate evangelicalism [1] in the interests of ethical and spiritual ideals. Personal devotion to Christ not only carries with it loyalty to the highest ethical and spiritual ideals, but is itself *the* force by which these ideals are realised in the lives of men.

[1] I use this word not in any party sense, but to express the way of thinking which magnifies the worth of the personal relation of the individual to Christ.

CHAPTER XII.

CHRIST'S ATTITUDE TO THE OLD TESTAMENT.

Twofold Attitude.

1. Reverence.
   - Appeals to its Authority.
   - Expresses His own Message in its Words.
2. Independence.
   - (1) Depreciation of Religious Ritual.
   - (2) Abrogation of a Specific Social Law.
   - (3) Announcement of Higher Ideals of Social Life.
   - (4) Transfiguration of Messianic Hopes.

In what Sense He fulfils the Law and the Prophets.

CHAPTER XII.

CHRIST'S ATTITUDE TO THE OLD TESTAMENT.

In seeking to account for the rise of Christianity, we are confronted with the unique personality of Jesus Christ. There are other factors, no doubt, which deserve to be taken into account, but the supreme factor is Jesus Christ Himself—*the* miracle of human history. He stands alone in the race; there was no one like Him in the previous ages, there has been no one like Him in the ages that have followed. If Christ stands out from all others in the greatness of His personality, this fact is of itself sufficient to suggest that from Him we have the highest interpretation of God and duty and humanity. His own consciousness of superiority as a spiritual teacher discloses itself in sayings like these: 'Ye have heard that it was said to them of old time . . . but I say unto you' (Matt. v. 21, 22). 'Neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him' (Matt. xi. 27). 'Behold, a greater than Solomon is here . . . a greater than Jonah is here' (Luke xi. 31, 32). 'The law and the prophets were until John' (Luke xvi. 16).

In the teaching of Christ there is an element of originality not explicable even by the highest teaching of teachers who preceded Him, explicable only through His unique personality; but, on the other hand, we must take account of the fact that He is closely linked with the religious life of the people from whom, as

concerning the flesh, He came. He was 'a partaker' not only of human nature, but of the thoughts and hopes of His nation. Living Himself into the life of His generation, He could not but be brought into close touch with the books of the Old Testament.[1] He was familiar with the Old Testament in the home at Nazareth and in the synagogue. His spiritual life was nourished on the Old Testament—especially, if we may judge from the frequency of His references in His sayings, on the Book of Deuteronomy, the Psalms, and Isaiah. Again and again, He expressly grounds His teaching on the authority of the Old Testament: 'For Moses said, Honour thy father and thy mother . . . ye no longer suffer him to do aught for his father or his mother; making void the word of God by your tradition' (Mark vii. 10–13). 'Is it not for this cause that ye err, that ye know not the scriptures? . . . But as touching the dead, that they are raised; have ye not read in the book of Moses, . . . I am the God of Abraham, and the God of Isaac, and the God of Jacob' (Mark xii. 24, 26). 'Did ye never read what David did, when he had need, and was an hungered?' (Mark ii. 25). 'Master, what shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou?' (Luke x. 25, 26). 'Have ye not read even this scripture; The stone which the builders rejected, the same was made head of the corner' (Mark xii. 10). 'Have ye not read, that he which made them from the beginning made them male and female?' (Matt. xix. 4).

How then in view of these facts are we to interpret Christ's attitude to the Old Testament? There are plainly two elements in this attitude—(1) reverence and (2) independence.

1. **Reverence.**—Christ's supreme interest is centred in religion as the spiritual experience in which men are linked by love in

[1] Substantially the books of our present Bible, though, in regard to one or two of the books, the question of canonicity does not seem to have been decisively settled at the beginning of the Christian era.

filial fellowship with the Father in heaven, and thereby linked to one another in mutual sympathy and service. Therefore, He cannot but have a reverent regard for the Old Testament Scriptures. In the records of the history of God's dealings with Israel, in the utterances of pious souls who lived in communion with God, and in the prophets' pictures of a golden age for Israel, and through Israel for the world, He sees a God-given means for nourishing that spiritual life in which He finds the heart of religion. With what unerring insight He falls back upon passages in the Old Testament in which His own message is set forth. As in the quotation from Isa. xxix. 13, emphasising the need of the true worship of the heart: 'This people honoureth me with their lips; but their heart is far from me' (Matt. xv. 8). As in the double quotation from Deut. vi. 4, 5 and Lev. xix. 18, emphasising the essence of religion as love to God and man: 'What commandment is the first of all? Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these' (Mark xii. 28–31). As in the quotation from Hos. vi. 6, emphasising the superiority of ethical conduct to religious ritual: 'If ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless' (Matt. xii. 7). As in the quotation from Isa. lxi. 1, 2, emphasising the spiritual character of His vocation: 'And he opened the book, and found the place where it was written: The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord. . . . And he began to say unto them, To-day hath this scripture been fulfilled in your ears' (Luke iv. 17–21).

2. **Independence.**—In the union of independence with reverence there is an originality of attitude towards the Old Testament which furnishes us with an impressive evidence of the quite unique character of Christ's spiritual outlook. This alone is sufficient to convince us, that we are here in the presence of One who moves on a different plane from all the other teachers and leaders of Israel.

We have abundant evidence from the Gospels that Christ, while cherishing 'a high and reverent esteem' for the Old Testament Scriptures, did not regard them as the final word on 'what man is to believe concerning God, and what duty God requires of man.' He claimed to have a deeper understanding of the mind of God than the greatest of the inspired men through whom God had spoken to the people in past ages; and in virtue of that deeper understanding, He dared to exercise a 'reverent and discriminating criticism' in the handling of the Old Testament. In proof of this, the following points may be noted :—

(1) The Depreciation of the Religious Ritual of the Old Testament.—In connection with His answer to the question of the Pharisees and the scribes: 'Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands?' He laid down the principle: 'There is nothing from without the man, that going into him can defile him: but the things which proceed out of the man are those that defile the man.' 'This He said,' adds Mark, 'making all meats clean' (Mark vii. 1–23). To a similar effect was His reply to the Pharisee who marvelled that He had not first washed before dinner: 'Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. . . . Howbeit for alms give those things which are within; and, behold, all things are clean unto you' (Luke xi. 37–41). Again, in defence of His disciples, against whom it was urged as a fault that they did not observe fasts like John's disciples and the disciples of the Pharisees, He pleaded

that new forms were needed for new life: 'No man putteth new wine into old wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins: but they put new wine into fresh wine-skins' Mark ii. 18–22. In regard to such incidents, it may be said that Christ was dealing with the religious ritual not of the Old Testament, but of 'the traditions of the elders': but, then, in dealing with these traditions, He laid down general principles which were applicable to the religious ritual both of tradition and of the law. When, in addition to the annunciation of such general principles, we take into account the little interest He evinces in such questions of ritual as circumcision and sacrifice, and the emphasis He lays upon the ethical side of religion, we cannot doubt that He *meant* to throw the religious ritual of the Old Testament into the background.[1]

(2) **Abrogation of a Specific Social Law.** Christ applied His reverent and discriminating criticism not only to the ceremonial, but also to the moral legislation of the Old Testament. We have an account in the Gospels of at least one case, in which He deliberately set aside a precept of the 'law of Moses.' When the Pharisees approached Him with a question about divorce, He asked them, 'What did Moses command you?' On their referring to the Mosaic law allowing great freedom of divorce: 'When a man taketh a wife, and marrieth her, then it shall be, if she find no favour in his eyes, because he hath found some unseemly thing in her, that he shall write her a bill of divorcement, and give it in her hand, and send her out of his house' (Deut. xxiv. 1), He said, 'For your hardness of heart he wrote you

[1] The observance of the Sabbath is treated by Christ as on a different footing from ritual observances. It is closely bound up with what Christ reckons the heart of religion—the life man lives with God, and his service to his fellows. Christ has in no way minimised the worth of the Sabbath so regarded. The claims of the Sabbath as 'made for man' (Mark ii. 27) He has re-enforced. His polemic with the Pharisees was directed against a conception of the Sabbath which degraded it from a boon to man into a mere expression of honour paid to a jealous Taskmaster.

this commandment. But from the beginning of the creation, Male and female made he them . . . What therefore God hath joined together, let not man put asunder' (Mark x. 2–12).

(3) **The Announcement of Higher Ideals for Social Life.**—Christ was aware of the 'imperfect morality' of the Old Testament in some parts of its teaching and in some of its representative men, and expressly substituted for that 'imperfect morality' His own higher teaching. 'Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also' (Matt. v. 38, 39). 'Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust' (Matt. v. 43–45). In view of such an attitude of Christ towards the 'imperfect morality' of the Old Testament, as is disclosed in these sayings, there ought to have been little trouble occasioned to the reader of the Bible by the ruthless warfare of the Israelites, the praise of Jael's treacherous cruelty, the 'cursing Psalms,' and similar 'moral difficulties of the Old Testament.'

(4) **The Transfiguration of the Messianic Hopes of the Old Testament.**—Perhaps we have here the most striking of all the proofs of the freedom with which Christ interpreted the Old Testament. The kingdom of God preached by Christ is the golden age to which Israel looked forward, and Christ is the Messianic King of whom many a prophet had spoken. But in our chapters on the kingdom of God and on Christ's teaching concerning Himself, we have seen how far His thoughts transcended the highest dreams of the greatest of Israel's spiritual teachers. To refer but to one point, it seems well established that neither in the literature of the Old Testament, nor in the

non-canonical Jewish literature, was the death of the Messianic King contemplated, and that it was Christ Himself who first associated with Messiah the picture of the suffering servant of Jehovah. What freedom in handling the letter of the Old Testament Scriptures is involved in a transfiguration of the Messianic hopes, which gives us the Sufferer on the cross instead of a son of David on the throne!

Let us now turn to the passage in Matthew's Gospel, in which Christ formally defines the relation of His teaching to that of the Old Testament: 'Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven' (Matt. v. 17–19).

It seems at first sight as if these words involved Christ's assertion of the inviolable authority of all parts of the Old Testament, and, on the ground that such an assertion would be absolutely inconsistent with many of His sayings, several scholars have raised the question, whether the words in this passage can have been spoken by Christ. But the words, as they stand, are capable of being interpreted in harmony with Christ's attitude of independence towards the Old Testament. The following considerations have a bearing on the subject:—

1. The evangelist cannot have interpreted these words in a pedantically literal way, for they are introduced by way of preface to a discourse in which Christ actually sets aside part of the law, such as the provision regarding divorce: 'Whosoever shall put away his wife, let him give her a writing of divorcement' (Matt. v. 31); and the provision regarding retaliation: 'An eye for an eye, and a tooth for a tooth' (Matt. v. 38).

2. These words ought to be interpreted in the light of the fact that in His teaching Christ is concerned not with rules, but with ideals. Did we find Christ laying down a code of rules, then might His words, 'one jot or one tittle shall in no wise pass away from the law, till all things be accomplished,' occasion a difficulty ; but if we find Him uniformly moving in the sphere of ideals, these words are quite intelligible.

3. Christ's fulfilment of the law and the prophets was the fulfilment of the spiritual ideals towards which the law and the prophets were straining. He disclaimed antagonism to the Old Testament. It was His purpose not to break with the past in the spirit of a revolutionary or iconoclast, but to bring on the past to the fulfilment of its ideals, as the fruit fulfils the ideal of the bud, and the man fulfils the ideal of childhood.

CHAPTER XIII.

OUTLOOK UPON THE FUTURE.

1. His own Death.
   - The Shadow of the Cross.
   - His Death more than Martyrdom.
   - Involved in His Vocation as Redeemer.
   - 'The Suffering Servant of Jehovah.'
   - Death not a Fate, but a Sacrificial Service.
     - Luke xii. 49, 50.
     - Mark x. 45.
     - The Institution of the Lord's Supper.
     - The New Covenant in the Blood of Christ.
2. His Resurrection.
3. His Coming Again.
   - Large Place in His own Thoughts.
   - Fundamental Idea: Conviction of the Ultimate Triumph of the Kingdom of God.
   - (Note on the Interpretation of the Discourse on the Last Things. Mark xiii.)
   - Different Senses in which His Coming Again has been conceived.
     - (1) Coming by His Spirit into Men's Hearts.
     - (2) Coming in Great Crises of the World's History.
     - (3) Coming at the End of the World, finally and decisively.
4. The Judgment.
   - 'The Day of the Lord' in the Old Testament and Apocalypses.
   - Judgment associated with His Coming Again.
   - A Universal Judgment.
   - Principle of Judgment.
   - Punishment of the Impenitent.
   - (Note on Gehenna.)
5. The Attitude demanded by the Coming Again of Christ.
   - (1) Victorious Hope.
   - (2) Spiritual Alertness.
6. Immortality.
   - No 'Proof' of Immortality.
   - Faith in Immortality rooted in Faith in God.
   - Transfigured Life.
   - Blessedness and Service.

CHAPTER XIII.

OUTLOOK UPON THE FUTURE.

His own Death.—Holman Hunt, in his great painting, brings 'the shadow of the cross' into the life of Jesus even while He is still working as a carpenter in the family home at Nazareth. Not without justification. It may only have been after experience of the hostility which His public ministry aroused against Him, that He plainly foresaw the tragic issue of His career, and it may only have been in the last months of His life that His thoughts were engrossed with the meaning of His death, but the story of the Temptation is evidence that from the beginning of His ministry (and for long before, it is reasonable to conclude) He cannot have been unfamiliar with the shadow of the cross. That story gives us insight into the conflict in the soul of Jesus between the traditional ideals of Messiah and His work, and the higher ideals which were born of His wonderful spiritual experience, and leaves on us the impression that He entered upon His ministry, resolved to pursue the path of lowly loving service, no matter what sacrifices might lie in the way. To represent Jesus as beginning His ministry with an anticipation of an easily won triumph for His cause, and only realising towards the close of His ministry the possibility of His own suffering and sacrifice, seems to be in harmony neither with the gospel records nor with psychological probability.

There is a saying of Jesus assigned to the earlier part of His

ministry which suggests His familiarity with 'the shadow of the cross.' In answer to the question: 'Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not?' He replied: 'Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the day will come, when the bridegroom shall be taken away from them, and then will they fast in that day' (Mark ii. 18–20). The same suggestion is made by the way in which He broods over the fate of John the Baptist and the prophets: 'Elijah is come, and they have also done unto him whatsoever they listed' (Mark ix. 13). 'Blessed are ye, when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you' (Matt. v. 11, 12). 'Therefore also said the wisdom of God, I will send unto them prophets and apostles, and some of them they shall kill and persecute; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation' (Luke xi. 49, 50). 'O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!' (Matt. xxiii. 37).

The death of Christ was due to loyalty to His mission, and in that sense it is on a level with the death of Socrates or any of 'the noble army of martyrs.' But it is not on that aspect of His death He Himself lays stress, but on what will be achieved through His death for the salvation of men.

It was at Cæsarea Philippi that Jesus began to speak explicitly to His disciples about His approaching death. By this time not only had the Pharisees become implacable in their hostility, but the enthusiasm of the common people was on the wane. The future was dark. The heart of the Master was gladdened when He asked the disciples, 'Who say ye that I am?' and received

Peter's reply, 'Thou art the Christ, the Son of the living God' (Matt. xvi. 15, 16). The disciples were disappointed in the hopes with which they became followers of Jesus: the rôle He was playing was so different from what they expected of the Messiah. But they had enough spiritual bigness, enough spiritual originality, to understand something of the great thoughts of their Master, and, in spite of much that strained their faith, to recognise in Him the Christ of God. It was after that confession, which revealed to Him how strong a foothold He had found in the loyalty of the disciples, that He took them still further into His confidence, and prepared them by oft-repeated references for what would seem more out of keeping with his claim to be the Messiah than all they had yet experienced—His death. 'And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. And he spake the saying openly. And Peter took him, and began to rebuke him. But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan: for thou mindest not the things of God, but the things of men' (Mark viii. 31–33). A little later we read that Jesus and His disciples 'passed through Galilee, and he would not that any man should know it. For he taught his disciples, and said unto them, The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again. But they understood not that saying, and were afraid to ask him' (Mark ix. 30–32). Still later, there is that scene on the way to Jerusalem, described by the evangelist with such vividness. 'And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles; and they shall mock him, and shall spit upon him,

and shall scourge him, and shall kill him ; and after three days he shall rise again' (Mark x. 32–34).

Passages such as these suggest that Christ looked upon His death as something more than a tragic fate which was to overtake Him. His words to Peter at Cæsarea Philippi, 'Thou mindest not *the things of God*,' suggest that the death in Jerusalem which seemed so absurd to the disciple, seemed to the Master to be bound up with His divine call to be the Saviour and Leader of men—to be an integral part of the divine purpose in His vocation. It was the thought of what His death could do for the kingdom of God that held Him. It is significant that before the time of Christ the suffering servant of the Lord described in the later chapters of Isaiah was not interpreted of the Messiah by the Jews, and that, on the other hand, these passages were uniformly interpreted of Christ by the earliest Christians. It is not a strained inference that it was Jesus Himself who, as He brooded over the significance of His death, found an illumining commentary on His own sufferings in words like these : 'Surely he hath borne our griefs, and carried our sorrows : yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him ; and with his stripes we are healed. All we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on him the iniquity of us all' (Isa. liii. 4–6).

His death was thus not a mere fate He was to encounter, but a service He was to render. In His devotion to the salvation of men, He could therefore dare to look forward to His death with a certain eager wistfulness, as in the words recorded by St. Luke : 'I came to cast fire upon the earth ; and what will I, if it is already kindled ? But I have a baptism to be baptized with ; and how am I straitened till it be accomplished !' (Luke xii. 49, 50). It is also in view of the spiritual service His death will render, that He says in the Fourth Gospel : 'Therefore doth the Father

love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself' (John x. 17, 18). The same interpretation of His death as a service comes out even more clearly in another saying in the Fourth Gospel: 'The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the earth and die, it abideth by itself alone: but if it die, it beareth much fruit' (John xii. 23, 24).

Christ's whole life was sacrificial in the sense of being wholly spent in the service of others. But He regarded His sufferings and death as in a special way a sacrifice offered up for the salvation of men. Not much is said in the words of Christ about the precise way in which this sacrifice avails for salvation, but there are two passages in which hints at least are thrown out. 'For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many' —a saying occasioned by the request of the sons of Zebedee: 'Grant unto us that we may sit, one on thy right hand, and one on thy left, in thy glory.' Christ here stands out against the dark background created by the self-seeking and jealousies of the twelve disciples. He explains to the disciples that service is the secret of greatness: 'Whosoever would be great among you shall be your minister,' and clinches His lesson by appealing to the spirit by which He has Himself been inspired (Mark x. 35–45). His life has been service to others: 'The Son of man came not to be ministered unto, but to minister'; and His death will be service: 'The Son of man came to give his life *a ransom* for many.' His death is the price Christ pays, that He may redeem men from the slavery of sin and restore them to the freedom of the children of God.

The other passage is in the account of the institution of the Lord's Supper. Take the passage as given in Mark's Gospel: 'This is my blood of the covenant, which is shed for many' (Mark xiv. 24). In the Old Testament, 'covenant' expresses

the intimacy of the relation between God and Israel, in which God in His grace gives Himself to His people, and His people give themselves in trustfulness and obedience to God. It was an appropriate word to be used by Christ, who laid such emphasis on the filial fellowship of the individual soul with the Father in heaven as the very heart of religion. In the R.V. of Mark's Gospel, the covenant is not spoken of as new. But the express use of the phrase 'new covenant' in Paul's account of the institution of the Lord's Supper, and also in Luke's, is only bringing out what is implicit in the words given by Mark. Christ's whole teaching has been pointing towards a higher form of fellowship between God and man than Israel had known. Such a higher form as Jeremiah looked for: 'Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. . . . This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people: and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them' (Jer. xxxi. 31–34).

It is because He sees that His death will avail for the establishing of this new covenant—this higher form of fellowship between God and man—that Christ attributes such worth to the sacrifice He is about to make of Himself. As the old covenant between God and Israel was ratified by the sprinkling of blood (Ex. xxiv. 8), so is the new covenant ratified by the blood of Christ. Through the cross, and the sin-bearing love of which the cross is the symbol, God and man are brought into fellowship with each other.

In Matthew's Gospel, and only in Matthew's Gospel, do we find an explicit reference to the remission of sins in connection with the blood of the covenant. 'This is my blood of the covenant, which is shed for many *unto remission of sins*

(Matt. xxvi. 28). Whether these words are an explanatory addition of the evangelist is a matter of little consequence, as far as the meaning of the saying is concerned. The sense of the divine forgiveness is indissolubly bound up with the covenant which is sealed in the blood of Christ.

2. **His Resurrection.**—In looking forward to His death as the means appointed by His Father for establishing the new covenant between God and men, Jesus was running counter to all the received conceptions of what Messiah was to be and do. The death of Messiah had no place in the Messianic programme: the attitude of Jesus towards His own death carried in the heart of it a revolution in the religious thought of the Jews. But Jesus never thought of His death as the end of His career; it was only an episode, and an episode opening up the way for the larger part He was to play as the Spiritual Leader of men in the kingdom of God. When He spoke to the disciples of His approaching death, He gave them at the same time the assurance that He would rise again. 'He began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again' (Mark viii. 31). And to the same effect in connection with the announcement of His death in Mark ix. 31, and Mark x. 34. In the assurance He gave to His disciples that His death would not be the end of His career, more was involved than His mere faith that death could not interrupt the life He lived with His Father in heaven. He knew Himself to have been chosen and equipped by God to be the Leader in the new order which was to be ushered in, and He believed that after His death He would still be present with His disciples to guide the destinies of the kingdom of God. His resurrection meant more than personal immortality; it meant such continued activity for the kingdom as is indicated in the words: 'And, lo, I am with you alway, even unto the end of the world' (Matt. xxviii. 20).

3. His Coming Again.—The strongest proof that Christ assured His disciples of His coming again (Gr. *Parousia*) is to be found in the uniform belief of the first generation of Christians. There was no place in current Jewish thought for a second coming of Messiah. The conception must be traced back to Christ Himself.

His coming again occupied a large place in His outlook upon the future. Again and again He refers to it, especially after He had spoken to His disciples of His death. 'Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels' (Mark viii. 38). 'Be ye also ready: for in an hour that ye think not the Son of man cometh' (Luke xii. 40). 'When the Son of man cometh, shall he find faith on the earth?' (Luke xviii. 8). 'In the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel' (Matt. xix. 28). 'Ye shall see,' so He said to the high priest at His trial, 'the Son of man sitting at the right hand of power, and coming with the clouds of heaven' (Mark xiv. 62). His coming again is the theme of the discourse[1] recorded in Mark xiii. (Matt. xxiv., Luke xxi.).

[1] In studying the discourse on 'the last things' in Mark xiii. (parallels in Matt. xxiv., Luke xxi.) there are some considerations worth keeping in view.

1. We find a wealth of imagery in the descriptions of the advent of Messiah—the first advent, for there is as yet no thought of a second advent of Messiah in pre-Christian literature—in the popular religious literature known as Apocalypses, written after the beginning of the second century B.C., such as the Book of Enoch, the Sibylline Oracles. For example, in the Book of Enoch we read regarding the events which are to precede the establishment of the Messianic kingdom: 'In the days of the sinners the years will be shortened, and their seed will become late in their lands, and on their pastures, and all things on earth will change, and not appear at their time. The rain will be held back, and the heaven will stop it. . . . And the moon will change her order, and not appear at her time. . . . And in those days will the peoples be moved, and the races of the people will lift themselves up in the day of destruction'; and in the Sibylline Oracles:

When Christ looked forward to His death, He looked beyond death. Not only so, but He was sure that He would be with His disciples to bring on His own work to completion. His belief in His coming again was belief that God would crown His cause with victory.

When we pass from this great underlying thought, and ask

'But do thou guard against the wrath of the great God, when the fulness of pestilence shall come upon all mortals, and being subdued they shall fall into fearful punishment, and king shall capture king, and take away his territory, and nations shall destroy nations. . . . And then from the sun will God send a king' (see the quotations in Drummond's *Jewish Messiah*, chap. v.). These woes, preceding the advent of Messiah, are spoken of by Jewish writers as the birth-pangs of Messiah.

Imagery of this sort was familiar to Christ's hearers, and such imagery as we have in Isa. xiii. 9, 10: 'Behold the day of the Lord cometh. . . . The stars of heaven, and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine'; and in Dan. xii. 1 'At that time shall Michael stand up, . . . and there shall be a time of trouble, such as never was since there was a nation even to that same time.'

The pictorial language in which Christ speaks of His coming again is largely the current language of His contemporaries—the language He had to use, if He was to be understood. And it is *pictorial* language—to be interpreted, not as prosaic statement of literal facts, but as pictures in which truth is embodied.

2. We have to reckon with the possibility of Christ's words not being reproduced exactly as they were spoken. For example, the words given in Mark's Gospel (ix. 1) 'There be some of them that stand by, which shall in no wise taste of death, till they see *the kingdom of God come with power*,' are given in an altered form in Matthew (xvi. 28) 'There be some of them that stand here, which shall in no wise taste of death, till they see *the Son of man coming in his kingdom*.'

3. We have also to reckon with the possibility of sayings of Christ uttered on other occasions being inserted, owing to the similarity of theme, into the discourse on the last things. For example, the passage in Mark xiii. 9–11 beginning, 'Take ye heed to yourselves, for they shall deliver you up to councils,' is given in Matt. x. 17–20 in the address to the disciples, when they were sent forth to preach the gospel.

(Several scholars have suggested that part of the discourse may be in reality a Jewish apocalypse concerning the destruction of Jerusalem—Mark xiii. 7–8, 14–20, 24, 25—incorporated into the discourse by the evangelist. The theory is ingenious, but there is no evidence for the existence of such a 'little apocalypse,' and it is difficult to conceive how the evangelists could have mixed up an extraneous writing with the sayings of Christ.)

what more precisely Christ meant by His coming again, the difficulties of interpretation are very formidable. It may suffice to refer to three senses in which Christ's coming may be construed.

1. Christ comes again, when He comes by His Spirit into the hearts of His disciples. Such a conception of Christ's meaning, if not largely supported by the first three Gospels, can appeal to the Fourth Gospel. Here the imagery of the other Gospels falls into the background, and we meet with sayings like these: 'I will not leave you desolate; I come unto you' (John xiv. 18). 'A little while, and ye behold me no more; and again a little while, and ye shall see me' (John xvi. 16). 'Ye therefore now have sorrow; but I will see you again, and your heart shall rejoice' (John xvi. 22). And His coming again to the disciples He identifies with the coming of His Spirit: 'I will pray the Father, and he shall give you another Comforter, that he may be with you for ever' (John xiv. 16). 'It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you' (John xvi. 7).

2. Christ comes again in a more special way in great events in the history of Christendom, as, for example, Easter Day, the Day of Pentecost, and the Destruction of Jerusalem. Support is sought for such an interpretation in the phrase 'the days of the Son of man' in Luke xvii. 22: 'The days will come, when ye shall desire to see one of the days of the Son of man.' Such an interpretation seems to make it easier to understand why a prophecy of the destruction of Jerusalem should have formed part of Christ's discourse on His coming again; and such a saying as this would be robbed of its difficulty if we could assume that it was spoken with reference to this event: 'Verily I say unto you, This generation shall not pass away, till all these things be accomplished' (Mark xiii. 30). (Compare Matt. x. 23: 'Ye shall not have gone through the cities of Israel, till the Son of man be come'; and Matt. xvi. 28: 'There be some of them that stand here, which shall in no wise taste of death, till they see

the Son of man coming in his kingdom." But, then, it cannot be made out, that when He thus spoke He was contemplating nothing more than the destruction of Jerusalem.

3. Many of Christ's sayings point to His coming again as an event (1) which may take place beyond the limits of 'this generation,' and (2) which will have a decisiveness and finality marking it off from His continually coming by His Spirit into the hearts of His disciples.

As to (1), we have the saying in the discourse on the last things: 'And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come' Matt. xxiv. 14). (Compare the shorter version in Mark xiii. 10. The saying in Luke's version of the discourse, 'Jerusalem shall be trodden down of the Gentiles, *until the times of the Gentiles be fulfilled*' (Luke xxi. 24), suggests a lengthened period during which the gospel will be preached to the Gentiles. The repeated references, in parables and other sayings, to the possibility of His coming again being delayed point in the same direction. As does also the confession of nescience He made to His disciples: 'But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father' (Mark xiii. 32).

As to (2), there are various sayings which suggest that His coming again will be a decisive and final event: 'And then shall they see the Son of man coming in clouds with great power and glory. And then shall he send forth the angels and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven' (Mark xiii. 26, 27). 'And as were the days of Noah, so shall be the coming of the Son of man' Matt. xxiv. 37). Compare also the passages in which there is an echo of the Old Testament conception of 'the day of the Lord' as a day of decisive judgment, *e.g.* Matt. vii. 22, x. 15, xi. 22; Luke xvii. 31, xxi. 34.

His coming again, as a decisive and final event, is described by Christ in pictorial language. What is the spiritual truth of

which these pictures are the symbols? We have here an expression of Christ's faith (1) that the long conflict between the forces of good and evil will at last be brought to an issue in the conclusive triumph of the cause of God and righteousness, and (2) that He Himself as Leader in the kingdom of God will bring on this conclusive triumph.

> For right is right, since God is God,
> And right the day must win;
> To doubt would be disloyalty,
> To falter would be sin.

4. The Judgment.—In the Old Testament the establishment of the Messianic kingdom is often pictured as accompanied with a divine judgment on the enemies of Israel and the ungodly in the midst of her. 'Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about. . . . Multitudes, multitudes in the valley of decision! for the day of the Lord is near in the valley of decision' (Joel iii. 12, 14). 'The great day of the Lord is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man crieth there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of the trumpet, and alarm against the fenced cities and against the high battlements' (Zeph. i. 14–16). In the Apocalypses the day of judgment is conceived in a variety of ways. Sometimes only the living are to be judged, sometimes the dead are to be raised for judgment. Sometimes the judgment is to take place at the beginning of the Messianic kingdom, sometimes after the lapse of a longer or shorter interval. Sometimes the enemies of God are condemned to destruction, and sometimes to an enduring punishment. 'It would appear that somewhere about the time of the Christian era, though here and there it may be a good deal earlier, the belief in a general future punishment of the wicked of all generations at the end of the

present age was acquiring definiteness. But that this punishment would consist in everlasting torture was never held with that clearness and consistency which it has assumed among Christians. No prospect, however, was held out that the punishment, for those who were consigned to it at the Judgment day, would be a temporary one. The only question is whether what was expected was not annihilation.'[1]

In studying Christ's teaching on judgment, it is important to bear in mind — 1 that those to whom He spoke were familiar not only with Old Testament descriptions of the divine judgment accompanying the establishment of the Messianic kingdom on earth, but also with such pictures as are given in the apocalyptic literature; 2 that there is no uniformity in these pictures in the account of the time, manner or effects of the judgment, or of the persons judged; 3 that alike in the Old Testament and the Apocalypses the descriptions are to be interpreted as pictures.

Christ associates the judgment with His coming again to usher in the final triumph of the kingdom of God. 'For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds' (Matt. xvi. 27). 'When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats' (Matt. xxv. 31, 32). 'The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire' (Matt. xiii. 41, 42).

Christ's words point to a universal judgment. 'Before him shall be gathered all the nations' (Matt. xxv. 32). 'The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it. . . . The queen of the south shall rise up in the judgement with this generation, and shall condemn it'

[1] Stanton, *The Jewish and Christian Messiah*, p. 338.

(Matt. xii. 41, 42). 'It shall be more tolerable for Tyre and Sidon in the day of judgement, than for you' (Matt. xi. 22).

Men are to be judged according to character. 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity' (Matt. vii. 21–23). In some of Christ's sayings, special aspects of character are singled out, not by way of suggesting that these alone are taken account of in the divine judgment, but rather for the purpose of expressing Christ's estimate of their spiritual worth. 'And I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned' (Matt. xii. 36, 37). 'Come, ye blessed of my Father . . . for I was an hungered, and ye gave me meat. . . . Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me' (Matt. xxv. 31–46). In other sayings, what is thrown into prominence is the attitude of men towards Christ Himself: 'Every one therefore who shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven' (Matt. x. 32, 33). Here also, judgment is based upon character, for in men's attitude to Christ their character is revealed (see Chapter XI.).

Judgment involves the condemnation and punishment of the enemies of the kingdom of God. We can set no limits to the love of Christ for His lost brethren, or to His faith in the love of God for His lost children, but Christ contemplated the possibility of a final resistance to divine love, and of a final choice of evil ('an eternal sin,' Mark iii. 29). The issue of such resistance and such choice He has described in words which testify to His

extraordinary insight into the spiritual havoc sin may work. 'Gehenna'[1] (Matt. v. 29); 'the Gehenna of fire' (Matt. v. 22); 'the furnace of fire: there shall be the weeping and gnashing of teeth' (Matt. xiii. 42); 'eternal fire' (Matt. xviii. 8); 'the unquenchable fire' (Mark ix. 44); 'Gehenna, where their worm dieth not, and the fire is not quenched' (Mark ix. 48); 'the outer darkness: there shall be the weeping and gnashing of teeth' (Matt. xxii. 13); 'eternal punishment' (Matt. xxv. 46); 'this place of torment' (Luke xvi. 28),—such are the phrases in which Christ describes the fate of those who, by their final impenitency, exclude themselves from the kingdom of God. This language is of course pictorial, derived from the imagery current

[1] There are two different words translated *hell* in the Authorised Version of the New Testament, and those different words are distinguished in the Revised Version. *E.g.*, in Matt. xvi. 18, 'the gates of *hell*' is rendered in R.V. 'the gates of Hades' (the under-world, the place of the dead whether righteous or wicked = Heb. *Sheol*, which is substituted for hell in the R.V. of the Old Testament). The other word is *Gehenna*, which is given, not in the text of the R.V., but in the margin, as, *e.g.*, Matt. v. 22. It is this second word—Gehenna—which has supplied most of the imagery for Christ's pictorial descriptions of future punishment, and which has been the starting-point for later developments in the conception of hell.

Gehenna is at first a geographical description—the Valley of Hinnom, the valley which runs west and south of Jerusalem. As this valley had been used in the time of Ahaz and Manasseh as a place for idolatrous and inhuman sacrifices (passing children through fire to Moloch), Josiah, 'to put an end to these abominations, polluted it with human bones and other corruptions.' (It used to be said that a perpetual fire was kept up in the valley to consume carcases and other refuse, but the truth of this statement has been challenged.) The Valley of Hinnom or Gehenna was conceived as a place where apostate Jews would be punished, as in Isa. lxvi. 24: 'And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.' Then Gehenna came to be conceived as a place of punishment for the wicked in general, as in 2 Esdras vii. 36-38 (R.V.): 'And the pit of torment shall appear, and over against it shall be the place of rest; and the furnace of Gehenna shall be shewed, and over against it the paradise of delight. And then shall the Most High say to the nations that are raised from the dead, See ye and understand whom ye have denied. . . . Look on this side and on that: here is delight and rest, and there fire and torments.' The fire of Gehenna was unquenchable, but the punishment was often conceived as *destruction* by the fire.

in the religious thought of Christ's day, and is not to be interpreted *au pied de la lettre*; but interpret it how we will, it points to some irretrievable loss which the impenitent sinner draws down upon himself.

What conviction of loss is implied in the words wrung out from the infinite pity of the Saviour: 'Good were it for that man if he had not been born' (Mark xiv. 21).

5. The Attitude demanded by the Coming Again of Christ.—One of the most striking features of the life of the early Church is the extraordinary buoyancy of hope with which the Christians, in the face of multiplied distresses and discouragements, looked forward to the future. This hope of theirs was rooted in their conviction of the coming again of their Master, and of the triumph of His cause. The early Christians may have been mistaken as to the form in which the coming of Christ was to be manifested, but the hope with which they were inspired is, in its substance, involved in Christ's outlook upon the future. 'It is this certainty of ultimate triumph, this combination of the despair of pessimism with an optimism that overreaches and overpowers it, nay, even that absorbs it as an element into itself, which constitutes the unique character of the religion of Jesus.'[1] Christ Himself indicates with what victorious energy the future should be confronted by those who believe in the ultimate triumph of the kingdom of God, symbolised by the imagery of His coming again: 'Look up, and lift up your heads; because your redemption draweth nigh' (Luke xxi. 28).

But there is another temper which should be bred in those who believe in the coming again of Christ—the temper of spiritual alertness. From this point of view He has conceived the life of His disciples as a vigil. Frequently and urgently He calls for watchfulness in their attitude to the future:

[1] Caird, *The Evolution of Religion*, iii. 111.

'Watch therefore, for ye know not the day nor the hour' (Matt. xxv. 13). 'Take ye heed, watch and pray: for ye know not when the time is' Mark xiii. 33). 'And what I say unto you I say unto all, Watch' Mark xiii. 37). That word—Watch!—runs through many an exhortation like a constantly recurring refrain. 'It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cock-crowing, or in the morning; lest, coming suddenly, he find you sleeping' Mark xiii. 34-36). 'Let your loins be girded about, and your lamps burning: and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast: that, when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he shall come in the second watch, and if in the third, and find them so, blessed are those servants. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. Be ye also ready: for in an hour that ye think not the Son of man cometh' (Luke xii. 35-40). 'But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man' (Luke xxi. 34-36).

6. **Immortality.**—In looking forward to His death, Christ looked

forward to His life on the other side of death with an unfaltering assurance. Immortality was not something to be argued for: He was as sure of immortality as He was of His experience of fellowship with His Father. Nor is His attitude to immortality different with regard to His brethren. Here also He takes immortality for granted, as one of the fundamental certainties involved in an experience of life with God. A metaphysical argument for immortality—*i.e.* an argument outside spiritual experience—is uncalled for. To be certain of oneself is to be certain of God, and to be certain of God is to be certain of immortality.

In connection with the growth of faith in personal immortality in the religion of Israel, it has been pointed out that this faith was the outcome of a growing emphasis on the significance of the individual, apart from the corporate life of the nation to which he belonged, and that it had its surest root in the Old Testament saints' experience of communion with God. When we consider the extraordinary emphasis which Christ laid upon the worth of the individual soul, and upon the filial fellowship of the individual soul with the Father in heaven, we can the better understand how He brought life and immortality to light.

In His reasoning with the Sadducees on the difficulty they raised in connection with the resurrection, it was to spiritual experience He made the appeal on behalf of faith in immortality. 'But that the dead are raised, even Moses shewed, in the place concerning the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is not the God of the dead, but of the living: for all live unto him' (Luke xx. 37, 38). Fellowship with the ever-living God—in that is rooted the assurance that His children will never die. Abraham, Isaac, Jacob still live, because they lived in God. Life in God is life for evermore. To use the expressive phrase, so common in the Fourth Gospel, life in God is in its very nature 'eternal life.'

In this same interview with the Sadducees, Christ indicates that the future life will be no mere reduplication of the outward setting of the present, but will be a transfigured life. 'They that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection' (Luke xx. 35, 36). The joy of the future life is represented under such figures as that of a banquet and a throne. 'That ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel' (Luke xxii. 30). The future life is also represented as a life of service. 'Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of the Lord' (Matt. xxv. 21).

CONCLUSION.

FROM the teaching of Christ we learn what the life of man may be. There is kindled for us a new vision of God. Fellowship of the individual soul with the Father in heaven, and the love-inspired heart which is the fruit of such fellowship—in that is the hidden root of the tree of the Christian life. Its fruits are seen in childlike trust in God, in the manifold forms of love which are becoming in the members of a brotherhood, and in the temper of heroic hope.

It is towards life that the teaching of Christ looks. It is not a burden for the intellect, but a help for the spirit. As He Himself said, His words 'are spirit and are life.' To be content to accept His doctrine on external authority, without pressing it into the service of our spiritual life, is to misinterpret the purpose for which all His words were spoken. That purpose is only achieved when the teaching lifts us into the spiritual experience in which it had its rise.

The teaching does not stand alone. It is illumined by its realisation in the life of the Teacher. Not only so, but from spiritual fellowship with the Teacher there comes inspiration to live up to the ideals He has set before us. We miss the significance of Christ's personality in His own religion if we are content with the acceptance of definitions as to the nature of the God-man. His personality is help for life.

The religion of Christ, as interpreted in His own words, could not but prompt Christian thinkers, from the days of the Apostles onwards, to relate it to the mental world of their generation. Not otherwise could it have done its work. But the acceptance of the results of such theologising or philosophising can be no substitute for the life to which Christ's teaching points. The life is of infinitely greater importance than a right understanding of the speculative questions, which the teaching may start.

It was inevitable that the Christian Society, if it were to be an effective force in the world, should interest itself in methods of work, modes of service, and forms of worship. The Christian Society could not help developing itself as an organisation—could not help becoming what we call a Church. But if the Church, in its engrossment with ecclesiastical and ritual questions, forget that it exists for the express purpose of fostering in its own members and in the manifold spheres of human activity the life of humility and love, of brotherhood and service, there is need of a return to the Church's Teacher, that it may learn from Him how to reform itself.

In the teaching of Christ there is ground for encouragement amid the theological and social upheaval of our own generation. The essence of Christianity is to be found not in an external institution, nor in intellectual interpretations which have come down to us from the past with a record of worthy service, but in the personality of Jesus Christ, and in the life to which He is our Leader. Christ and His teaching are not for one intellectual atmosphere and one social outlook; they are for our own day as for the past generations. The supreme Teacher is the Christ that is yet to be.

INDEX OF SUBJECTS

(*Supplementing the Table of Contents*)

ALMSGIVING, 106, 113.
Angels, 63, 79, 94.
Apocalypses, Jewish, 128, 153, 186, 190.
'Apocalypse, The little,' 187.
Asceticism, 122, 142.
Assumption of Moses, The, 63, 128.
Aurelius, Marcus, 117.
Augustine, 92.

BACON, Lord, 114.
Bacon, Professor B. W., 40.
Barnabas, Epistle of, 44.
Baruch, Apocalypse of, 128.
Baur, 36.
Bible, The, 18, 23.
Brooks, Phillips, 84.
Brotherhood, 98, 110, 126, 132.
Browning, 61, 78, 88, 98, 108, 119.
Burns, 98, 105.

CAIRD, Dr. Edward, 51, 123, 194.
Calvin, 77.
Care, Worldly, 87, 141.
Carlyle, 141.
Catechists, 30, 31.
Character, 96, 103, 145, 163, 192.
Childlike spirit, 84, 137.
Children, 93, 94, 137.
Church, Early, 23, 37, 58.
Clement of Alexandria, 44.
Cone, Orello, 142.
Covenant, 183.
Creeds, 18, 77, 144.

DALMAN, 75, 126.
Divorce, 109, 173.
Drummond, Principal James, 187.
Duty, 83, 84.

ECCE HOMO, 97.
Ecclesiasticus, 63, 74, 113.
Egypt, Papyrus leaf with logia discovered in, 44.
Enoch, The Book of, 63, 128, 153, 159, 186, 187.
Epictetus, 27.
Esdras ii. or Ezra iv., 128, 193.
Eusebius, 35.
Evangelicalism, 166.

FABER, 190.
Faith, 136.
Family, The life of the, 108, 122.
Forgiveness, God's, 73, 117, 184.

Forgiveness of wrongs, 116 f., 119.
Francis, St., 95, 122.

GEHENNA, 63, 193.
Gospels, The first three—
Reminiscences of devoted disciples, 27 f.
Communicated orally to Christian communities, 30.
Gospels in present form later than Paul's Epistles, 29.
Earlier collections of reminiscences, 31.
Demand for written Gospels by the second generation of Christians, 32.
Probable dates of Gospels, 34.
Handbooks for edification, 37.

HADES, 193.
Harnack, 50, 64, 101.
Hell, 193.
Holtzmann, H. J., 104, 139.
Horton, Dr. R. F., 47.
Hugo, Victor, 93.
Hunt, Holman, 179.

IMITATION OF CHRIST, THE, 107.
Individual, The, and the Fatherhood of God, 92.
Individual, Christianity and the discovery of the, 93.
Individual, The, as citizen of a kingdom, 131.
Individuality, Emphasis on, and immortality, 196.

JAMES, Professor William, 121, 122.
Jerome, 44.
Jesus Christ—
His Personality—
Faith of the Church, 19, 20.
Jesus Christ—*continued*.
His Personality—
Emphasised in Fourth Gospel, 43.
Unbroken fellowship with God, 64.
Transcendent personality, 150.
Unique Sonship, 152.
More than Jewish Messiah, 156.
Unique humanity, 160.
Supreme factor in Christianity, 169.
His claims for Himself, 149, 152, 154, 157, 163, 172.
His Personality in relation to His Teaching—
Teacher greater than His teaching, 19.
Unique personality argues unique authority as a Teacher, 20.
Personality behind words of Teacher, 66.
Lesson on man's worth interpreted in light of His own manhood, 97.
Moral ideal embodied in His own personality, 120.
His spiritual experience the root of His teaching, 64, 65, 69, 76, 130, 154.
Incidents in His life referred to—
Visit to the temple in boyhood, 64, 154.
Baptism, 155.
Temptation, 179.
The Roman centurion, 137.
In the synagogue at Nazareth, 21, 133, 156.
Disciples plucking ears of corn on the Sabbath, 48.
Message from John the Baptist, 156.

Jesus Christ — *continued.*
Incidents in His life referred to—
Healing on the Sabbath, 95.
The woman who was a sinner, 107, 136.
Would-be disciple, 122.
Question about fasting, 172.
The Pharisees and ritual washings, 172.
Peter's question about forgiveness, 49, 117.
At Cæsarea Philippi, 143, 144, 160, 180, 182.
'Who is greatest in the kingdom of heaven?' 49, 94, 137.
Going up to Jerusalem, 181.
Visit to Bethany, 165.
Lawyer's question about eternal life, 49, 111.
Blessing the children, 93.
'This man receiveth sinners,' 48, 72, 97.
The rich young ruler, 121.
Request of the sons of Zebedee, 49, 111, 183.
Anointing at Bethany, 107.
Question of the Sadducees, 196.
Lawyer's question about the great commandment, 110, 134.
The poor widow, 107.
Washing disciples' feet, 110, 112.
Last Supper, 183, 184.
The betrayal, 119.
Peter's denial, 120.
Reply to the High Priest, 159.
Prayer for His murderers, 120.
Jewish thought, contemporary, 62 f., 64, 74, 78, 128, 129, 153, 190.
Johannine teaching in Synoptists, 64.
John, Gospel of, 41 f.
Sets forth Christ as Revealer or Teacher, 21, 22.
Justin Martyr, 44.

KEMPIS, Thomas à, 107.

LEGALISM in religion, 83, 101, 119, 128.
Lidgett, J. Scott, 77.
Lindsay, Principal, 30.
Logia, The, 31.
Logos, 21.
Longfellow, 93.
Lord's Prayer, 40, 49, 88, 117, 134.
Lord's Supper, 145, 183.
Luke, Gospel of—
Preface, 31, 33.
Materials used, 32, 33.
Probable date, 34.
Written for Gentile readers, 36.
Interest in universalism of Gospel, 36.
Gives oftener than Matthew the circumstances in which Christ's sayings were uttered, 49.

MANUSCRIPTS, Variations in, 38, 39.
Mark, Gospel of—
Papias on Peter's reminiscences written down by Mark, 31.
Relation of these Petrine Memoirs to our present Gospel, 34.
Probable date, 34.
Ending of the Gospel, xvi. 9–20, 39.
Marriage, 109.
Martineau, Dr. James, 156.

Matthew, Gospel of—
Papias on Logia written by Matthew, 31.
Materials for our present Gospel, 33.
Probable date, 34.
Written for Jewish Christians, 36.
Interest in O.T. prophecy, 36.
Christ's sayings thrown into groups, 39.
Milton, 77.
Morality and religion, 101.
Morality, Imperfect, of O.T., 174.
More, Sir Thomas, 144.

Non-Resistance, 114, 120, 174.

Old Testament, 169 f.
Christ claims superiority for His own teaching, 22, 62, 149, 169, 172.
Imperfect morality, 174.
Christ's spiritual life nourished on, 61, 62, 170.
Teaching of, presupposed by Christ, 62, 64, 70, 108.
Love of God in, 71.
Fatherhood of God in, 74.
Sovereignty of God in, 76, 85.
Lofty conception of man in, 92.
Emphasis on motive, 104.
Examples of forgiving spirit in, 116.
Kingdom of God in, 125 f.
'Son of God' in, 151.
Different pictures of Messianic kingdom in, 153.
'Son of man' in, 158 f.
Covenant in, 184.
Day of the Lord in, 189.
Judgment in, 190 f.
Faith in immortality in, 196.
Optimism, 87, 138, 194.
Oral tradition, 28–30, 32–35.
Origen, 44.

Papias, 31, 32, 35.
Parables, 58.
Parables referred to—
Sower, 21, 53, 54, 135, 141.
Leaven, 54.
Hid Treasure, 55, 139.
Pearl of Great Price, 139.
Draw-net, 54.
Unmerciful Servant, 55, 73, 117.
Labourers in Vineyard, 53.
Wicked Husbandmen, 135, 152.
Wedding Feast, 55, 135.
Ten Virgins, 55.
Talents, 197.
Good Samaritan, 55, 111.
Rich Fool, 56, 142.
Barren Fig Tree, 53.
Great Supper, 55, 135.
Lost Sheep, 54, 72, 92, 95, 97.
Lost Coin, 54, 97.
Lost Son, 55, 72, 73, 86, 97, 139.
Dives and Lazarus, 142.
Unprofitable Servants, 84.
Unjust Judge, 55.
Pharisee and Publican, 55, 56, 73, 85, 139.
Parousia, 186.
Paul sets Christ's teaching above his own, 24.
Quotation of saying of Christ, Acts xx. 35, 43.
Influence of Christ's vision of God, 70.
'Abba Father,' 73.
On the kingdom of God, 134.
On the supremacy of love, 110.

Paul, Epistles of—
In relation to the Gospels, 19.
Earlier than present Gospels, 23, 29.
Possible echoes of unrecorded words of Christ in, 44.
Personal devotion to Christ, 23, 41, 103, 163 f., 192.
Petrine Memoirs, 31, 33.
Plato, 42, 144.
Prayer, 88.
Prophets of Israel, 127, 153.
Psalms of Solomon, 63, 128, 153.

RALEIGH, Professor, 78.
Raphael, 93.
Religion, the one theme of Christ's teaching, 65.
Religion and morality, 101.
Repentance, 85, 138.
Riches, 51, 121, 122, 141.
Ritualism, 135, 171, 172 f.

SABATIER, Professor Auguste, 126.
Sabbath, 38, 95, 173.
Sacraments of Baptism and Lord's Supper, 145.
Sermon on the Mount—
Collection of sayings given by Luke in different connections, 40.
God called Father twelve times in, 75.
Discourse on anxiety, 87.
Demand for goodness, 102.
Inner world of the heart, 105.
Tolstoi and the sayings on love of enemies, 114.
Sermon on the Mount—*continued*.
Forgiveness of wrongs, 118.
Beatitudes, 130.
Emphasis on character, 163.
Christ and the fulfilling of the law, 175.
Servant of Jehovah, The suffering, 175, 182.
Service of humanity, 111 f., 115.
Shorter Catechism, 77, 172.
Sibylline Oracles, 125, 153, 186.
Sin, 72, 73, 85, 96, 97, 193.
Sin against the Holy Ghost, 165.
Socrates, 27, 180.
Stanton, Professor, 153, 191.
Stoics, 116.

'TENDENCY' of Evangelists, 36.
Tennyson, 69, 78.
Thirty-nine Articles, 77.
Tolstoi, 114.

UNIVERSALISM of Christ's religion, 36, 80, 133, 134 f.

VAUGHAN, Henry, 95.

WENDT, 55.
Wernle, 122.
Westcott, 29, 44.
Westminster Confession of Faith, 77.
Whittier, 137, 138.
Wisdom of Solomon, 74.
Wordsworth, 61, 81, 93, 94, 137, 138.
Worship, 145, 171.
Wright, Arthur, 30.

XENOPHON, 42.

INDEX OF SCRIPTURE PASSAGES

EXODUS.

PAGE

xxiv. 8 184

LEVITICUS.

xix. 18 . . . . 110, 171

NUMBERS.

xxiii. 19 158

DEUTERONOMY.

i. 31 74
vi. 5 . . . . . 110, 171
viii. 5 74
xxxii. 2 74

2 SAMUEL.

vii. 14 151

1 CHRONICLES.

xxix. 10 74

JOB.

xvi. 21 158
xxxviii. 7 151

PSALMS.

xxvi. 2 104
li. 6 104
lxxxii. 6 151
cxlv. 8, 9, 14, 19 71

ISAIAH.

PAGE

i. 2 74
xiii. 9, 10 187
xxix. 13 171
xl. 11 71
xlix. 15 71
liii. 4–6 182
lvi. 2 158
lxi. 1 . . . . . 133, 171
lxiii. 16 74
lxiv. 8 74
lxvi. 24 193

JEREMIAH.

xxxi. 9 74
xxxi. 33 104
xxxi. 31–34 184

EZEKIEL.

ii. 1 158
iii. 4 158
xxxvi. 26 104

DANIEL.

vii. 13, 14 158
vii. 18. 159
xii. 1 187

HOSEA.

PAGE

ii. 9 71
vi. 6 171
xi. 1 . . . . . 74, 151

JOEL.

iii. 12 190
iii. 14 190

ZEPHANIAH.

i. 14–16 190

MALACHI.

i. 6 74

MATTHEW.

i. 22 36
ii. 15 36
iii. 17 155
iv. 14 36
iv. 19 145
v.–vii. 40
v. 3 . . . 84, 130, 138
v. 6 138
v. 8 50
v. 9 151
v. 12 180
v. 13 . . . . 56, 145
v. 14 . . 53, 56, 135, 145
v. 15 54
v. 17–19 . . . 103, 175
v. 20 102
v. 21, 22 . . 22, 105, 169
v. 22 . . . . 39, 193
v. 23, 24 . . . 55, 118
v. 29 193
v. 31 175
v. 31, 32 109
v. 38 175
v. 38, 39 174
v. 38–40 115
v. 39–42 . . . 55, 120

MATTHEW—*continued.*

PAGE

v. 43, 44 116
v. 43–45 . . . 115, 174
v. 44, 45 . . 50, 72, 152
v. 46–48 115
v. 48 75
vi. 2 56
vi. 2, 3 114
vi. 2–4 106
vi. 5, 6 88
vi. 9 75
vi. 9–13 88
vi. 10 134
vi. 12 . . . . 73, 117
vi. 19 54
vi. 20, 21 40
vi. 21 50
vi. 22, 23 40
vi. 24 . . . 40, 57, 142
vi. 25–33 . . . 40, 87
vi. 28 54
vi. 28–30 50
vi. 31–33 141
vi. 32 75
vii. 2 57
vii. 6 57
vii. 7 . . . . 56, 58
vii. 7–11 40
vii. 9 58
vii. 11 76
vii. 13 56
vii. 13, 14 . . . 40, 140
vii. 15 56
vii. 16 104
vii. 16, 17 57
vii. 17 104
vii. 21 103
vii. 21–23 . . 40, 165, 192
vii. 22 189
vii. 22, 23 103
vii. 24, 25 . . . . . 22, 58
vii. 24–27 53

P. J. LIBRARY K. C. K. BAPTIST SEMINARY

MATTHEW—*continued.*

	PAGE
vii. 28, 29	20
viii. 10	137
viii. 11, 12	135
viii. 17	36
viii. 20	160
viii. 22	164
ix. 12	51, 58
ix. 15	57
ix. 16	56
ix. 17	54, 57
ix. 36	57
x.	40
x. 5, 6	134
x. 5–8	145
x. 9	122
x. 15	189
x. 16	56, 145
x. 17–20	187
x. 23	188
x. 29, 30	72, 95
x. 32, 33	163, 192
x. 37–39	164
x. 38, 39	140
xi. 3–5	156
xi. 7	53
xi. 12	134, 139
xi. 16	54
xi. 22	189, 192
xi. 25	75, 85, 138
xi. 27	22, 65, 69, 75, 152, 169
xi. 28	150, 163
xi. 29	57, 138, 163
xii. 7	171
xii. 12	96
xii. 17	36
xii. 25	57
xii. 32	160
xii. 35	104
xii. 36, 37	192
xii. 41, 42	192
xiii.	40

MATTHEW—*continued.*

	PAGE
xiii. 1	21
xiii. 3–8	54
xiii. 4	53
xiii. 33	54
xiii. 35	36
xiii. 38	135
xiii. 41	160
xiii. 41, 42	191
xiii. 42	193
xiii. 43	125, 134
xiii. 44	55, 139
xiii. 45, 46	139
xiii. 47, 48	54
xv. 4–8	122
xv. 8	171
xv. 11	51
xv. 14	54, 57
xv. 24–26	135
xvi. 6	56
xvi. 13	160
xvi. 13–19	145
xvi. 15, 16	181
xvi. 18	145, 193
xvi. 18, 19	143
xvi. 19	145
xvi. 25	50
xvi. 26	51, 96
xvi. 27	160, 191
xvi. 28	187, 188
xvii. 20	136
xviii. 1	49
xviii. 1–4	94
xviii. 3	131
xviii. 3, 4	84
xviii. 8	140
xviii. 10	79, 94, 122
xviii. 12–14	72, 92
xviii. 15	145
xviii. 15–17	143
xviii. 17	37
xviii. 20	145

MATTHEW—*continued.*

	PAGE
xviii. 21	49
xviii. 21–35	117
xix. 3–9	122
xix. 4	170
xix. 13–15	122
xix. 24	51
xix. 28	160, 186
xx. 1	53
xxi. 4	36
xxi. 28	53
xxi. 33	53
xxi. 46	20
xxii. 2	55
xxii. 11–13	104
xxii. 13	193
xxii. 21	51
xxiii.	40
xxiii. 5–8	106
xxiii. 8	22
xxiii. 8–12	145
xxiii. 25	106
xxiii. 27	56
xxiii. 27, 28	106
xxiii. 37	54, 180
xxiv.	40
xxiv. 14	189
xxiv. 28	53
xxiv. 37	189
xxv.	40
xxv. 1	55
xxv. 13	195
xxv. 21	197
xxv. 29	51
xxv. 31	150
xxv. 31, 32	191
xxv. 31–46	112, 192
xxv. 32	191
xxv. 32, 33	54, 56
xxv. 34	134
xxv. 40	150
xxv. 45	150

MATTHEW—*continued.*

	PAGE
xxv. 46	193
xxvi. 13	107
xxvi. 29	125
xxvi. 39	75, 87
xxvi. 53	79
xxvi. 64	160
xxviii. 20	185

MARK.

i. 14	20
i. 14, 15	132, 138
i. 15	126
i. 27	20
ii. 10	160
ii. 17	85
ii. 28	160
ii. 18–20	180
ii. 18–22	173
ii. 25	170
ii. 27	48, 173
iii. 29	192
iii. 35	103
vi. 4	21
vii. 1–23	172
vii. 10–13	170
vii. 11	109
vii. 15–23	105
viii. 31	161, 185
viii. 31–33	181
viii. 38	186
ix. 1	187
ix. 13	180
ix. 29	38
ix. 30–32	181
ix. 31	185
ix. 41	37
ix. 42	113
ix. 45	193
ix. 48	193
ix. 50	57
x. 2–12	174

MARK—*continued.*

PAGE

x. 14 93
x. 15 . . . 56, 84, 137, 139
x. 29, 30 123
x. 32–34 182
x. 34 185
x. 35–45 . . 49, 112, 183
x. 45 . . . . 161, 183
xi. 22 136
xi. 24, 25 117
xii. 10 170
xii. 24 170
xii. 28–31 171
xii. 28–34 110
xii. 34 134
xiii. 186
xiii. 7, 8, 14–20, 24, 25 . 187
xiii. 9–11 187
xiii. 10. 189
xiii. 26, 27 189
xiii. 30. 188
xiii. 32 . . . . 75, 189
xiii. 33 195
xiii. 34–36 195
xiii. 37. 195
xiv. 21 194
xiv. 24 183
xiv. 62 . . . . 159, 186
xvi. 9–20 39

LUKE.

i. 1 31
i. 1–4 33
ii. 49 . . . 64, 75, 154
iv. 16–21 133
iv. 16–30 20
iv. 17–21 171
iv. 18 22
iv. 18, 19 156
iv. 21 . . . . 22, 156
vi. 5 38
vii. 36–50 107

LUKE—*continued.*

PAGE

vii. 41 . . . . 55, 73
vii. 50 . . . . 136, 149
viii. 14 141
ix. 50 51
ix. 51 f. . . . 32, 33
ix. 60 122
ix. 62 57
x. 22 22
x. 23, 24 134
x. 25, 26 170
x. 25–37 . . . 49, 111
x. 29 111
x. 30 . . . . 55, 56
x. 41, 42 . . . 141, 165
xi. 1 . . . . 40, 49
xi. 9–13 40
xi. 20 134
xi. 23 51
xi. 31 169
xi. 32 169
xi. 34–36 40
xi. 37–41 172
xi. 49, 50 180
xii. 3 54
xii. 10. 165
xii. 15 . . . . 113, 142
xii. 16 56
xii. 22–31 . . . 40, 49
xii. 32 . . . . 75, 132
xii. 33, 34 40
xii. 35 57
xii. 35–40 195
xii. 36 58
xii. 39 58
xii. 40 186
xii. 48 50
xii. 49, 50 182
xii. 54 52
xiii. 6 53
xiii. 23, 24 40
xiii. 24 49

LUKE—*continued.*

	PAGE
xiii. 25-27	40
xiii. 28	134
xiii. 33	21
xiii. 34	56
xiv. 11	51
xiv. 16	55
xiv. 26	122, 150
xiv. 28	140
xv. 4	54
xv. 4-7	95
xv. 8	54
xv. 10	92
xv. 11	55
xv. 17, 18	139
xv. 17-19	86
xv. 20-24	73
xvi. 13	40
xvi. 16	169
xvi. 19-21	54
xvi. 28	193
xvii. 10	84
xvii. 20, 21	131
xvii. 21	133
xvii. 22	188
xvii. 31	189
xvii. 35	54
xviii. 2	55
xviii. 8	186
xviii. 9	73
xviii. 10	55, 56, 86
xviii. 13	139
xviii. 22	121
xviii. 24, 25	142
xix. 10	72
xx. 13	152
xx. 35, 36	197
xx. 37, 38	196
xxi. 3	107
xxi. 24	189
xxi. 28	194
xxi. 31	134

LUKE—*continued.*

	PAGE
xxi. 34	141, 189
xxi. 34-36	195
xxii. 16	134
xxii. 29	75
xxii. 30	197
xxii. 31	56
xxii. 47	119
xxii. 61	120
xxiii. 34	38, 120

JOHN.

iii. 3	105, 131
iii. 11	66
iii. 16	164
iv. 14	57
vi. 29	164
vi. 35	57, 164
vi. 63	23
vii. 15	63
vii. 16	65
viii. 1-11	38
viii. 12	164
viii. 28	65
viii. 31	165
viii. 38	65
x. 9	164
x. 11	57
x. 17, 18	183
xi. 25, 26	164
xii. 23, 24	183
xii. 24	57
xii. 34	160
xii. 49	22, 65
xiii. 1-15	112
xiii. 34	110, 132, 145
xiii. 35	110, 145
xiv. 6	22
xiv. 9	19, 70
xiv. 10	65
xiv. 15	165
xiv. 16	188

JOHN—*continued.*

	PAGE
xiv. 18	188
xiv. 23	166
xv. 1	57
xv. 3	23
xv. 11	23
xvi. 7	188
xvi. 16	188
xvi. 22	188
xvii. 8	22
xvii. 21	79
xvii. 25, 26	69
xviii. 37	22

ACTS.

i. 1	30
vii. 56	157
xx. 35	43

ROMANS.

	PAGE
xiii. 10	44
xiv. 17	44, 134

1 CORINTHIANS.

iv. 20	134
vii. 10	43
ix. 14	43
xii. 28	30

EPHESIANS.

iv. 11	30

1 THESSALONIANS.

iv. 15	43

Printed by MORRISON & GIBB LIMITED, *Edinburgh*

HANDBOOKS FOR BIBLE CLASSES AND PRIVATE STUDENTS.

EDITED BY

PROF. MARCUS DODS, D.D., AND ALEXANDER WHYTE, D.D.

'I name specially the admirable Handbooks for Bible Classes issued by T. & T. Clark of Edinburgh. They are very cheap, and among them are some books unsurpassed in their kind.'—Dr. W. ROBERTSON NICOLL in *The British Weekly*.

COMMENTARIES—

Professor MARCUS DODS, D.D. **Genesis.** 2s.

JAMES MACGREGOR, D.D. **Exodus.** 2 Vols. 2s. each.

Principal DOUGLAS, D.D. **Joshua.** 1s. 6d. **Judges.** 1s. 3d.

Professor J. G. MURPHY, LL.D. **Chronicles.** 1s. 6d.

Professor MARCUS DODS, D.D. **Haggai, Zechariah, Malachi.** 2s.

Principal DOUGLAS, D.D. **Obadiah to Zephaniah.** 1s. 6d.

Principal T. M. LINDSAY, D.D. **Mark.** 2s. 6d.

Principal T. M. LINDSAY, D.D. **St. Luke,** 2 Vols. 3s. 3d. (Vol. I., 2s.; Vol. II., 1s. 3d.).

GEORGE REITH, D.D. **St. John.** 2 Vols. 2s. each.

Principal T. M. LINDSAY, D.D. **Acts.** 2 Vols. 1s. 6d. each.

Principal BROWN, D.D. **Romans.** 2s.

JAMES MACGREGOR, D.D. **Galatians.** 1s. 6d.

Professor J. S. CANDLISH, D.D. **Ephesians.** 1s. 6d.

Professor A. B. DAVIDSON, D.D. **Hebrews.** 2s. 6d.

Rev. J. P. LILLEY, D.D. **The Pastoral Epistles.** 2s. 6d.

GENERAL SUBJECTS—

Professor JAMES STALKER, D.D.
The Life of Christ. 1s. 6d.
The Life of St. Paul. 1s. 6d.
(*Large-type Editions, 3s. 6d. each.*)

ALEXANDER WHYTE, D.D.
The Shorter Catechism. 2s. 6d.

Professor J. S. CANDLISH, D.D.
The Christian Sacraments. 1s. 6d.
The Christian Doctrine of God. 1s. 6d.
The Work of the Holy Spirit. 1s. 6d.
The Biblical Doctrine of Sin. 1s. 6d.

NORMAN L. WALKER, D.D.
Scottish Church History. 1s. 6d.

Rev. W. D. THOMSON, M.A.
The Christian Miracles and the Conclusions of Science. 2s.

GEORGE SMITH, LL.D., F.R.G.S., C.I.E.
History of Christian Missions. 2s. 6d.

ARCHIBALD HENDERSON, D.D.
Palestine: Its Historical Geography. *With Maps.* 2s. 6d.

Principal T. M. LINDSAY, D.D.
The Reformation. 2s.

Rev. JOHN MACPHERSON, M.A.
The Sum of Saving Knowledge. 1s. 6d.
The Confession of Faith. 2s.
Presbyterianism. 1s. 6d.

Professor BINNIE, D.D.
The Church. 1s. 6d.

Professor T. B. KILPATRICK, D.D.
Butler's Three Sermons on Human Nature. 1s. 6d.

President HAMILTON, D.D.
History of the Irish Presbyterian Church. 2s.

Rev. W. SCRYMGEOUR, M.A.
Lessons on the Life of Christ. 2s. 6d.

A. TAYLOR INNES, M.A., Advocate.
Church and State. 3s.

Rev. J. FEATHER.
The Last of the Prophets—John the Baptist. 2s.

Rev. W. FAIRWEATHER, M.A.
From the Exile to the Advent. 2s.

Professor J. LAIDLAW, D.D.
Foundation Truths of Scripture as to Sin and Salvation. 1s. 6d.

Rev. L. A. MUIRHEAD, B.D.
The Times of Christ. 2s.

Rev. J. P. LILLEY, D.D.
The Principles of Protestantism. 2s. 6d.

Rev. J. STRACHAN, M.A.
Hebrew Ideals. 2s.

Rev. D. M. ROSS, D.D.
The Teaching of Jesus. 2s.

WORKS BEARING ON THE LIFE AND PERSON OF CHRIST,

PUBLISHED BY

T. & T. CLARK, 38 GEORGE STREET, EDINBURGH.

Adamson (*T., D.D.*)—*Studies of the Mind in Christ. Post* 8vo 4s. 6d.

Andrews (*Rev. S. J.*)—*The Life of Our Lord upon the Earth:* Considered in its Historical, Chronological, and Geographical Relations. New Edition, thoroughly revised. The only Authorised Edition in this Country. Demy 8vo, 9s.

Briggs (*Professor C. A., D.D.*)—*New Light on the Life of Jesus.* Post 8vo, 4s. 6d. net.

Bruce (*A. B., D.D.*)—*The Kingdom of God; or, Christ's Teaching* according to the Synoptical Gospels. Sixth Edition, post 8vo, 7s. 6d.
'A remarkable book.'—*Saturday Review.*

Bruce (*A. B., D.D.*)—*The Training of the Twelve. Sixth Edition,* 8vo, 10s. 6d.
'A volume which can never lose its charm either for the preacher or for the ordinary Christian reader.'—*London Quarterly Review.*

Bruce (*A. B., D.D.*)—*The Humiliation of Christ. Fourth Edition* 8vo, 10s. 6d.
'This noble theological treatise.'—*Evangelical Magazine.*

Candlish (*Prof. J. S., D.D.*)—*The Christian Salvation. Lectures on* the Work of Christ: Its Appropriation and its Issues. 8vo, 7s. 6d.

Caspari (*C. E.*)—*A Chronological and Geographical Introduction to* THE LIFE OF CHRIST. 8vo, 7s. 6d.
'No Bible student should fail to make this treatise his constant friend and companion.'—*Bell's Weekly Messenger.*

Caspers (*A.*)—*The Footsteps of Christ. Crown* 8vo, 7*s.* 6*d.*

Dorner (*Professor*)—*History of the Development of the Doctrine of* THE PERSON OF CHRIST. Five vols. 8vo, £1, 6s. 3d. net.

Forrest (*D. W., D.D.*)—*The Christ of History and of Experience.* Fourth and Cheaper Edition, post 8vo, 6s.

Innes (*A. Taylor*)—*The Trial of Jesus Christ: A Legal Monograph.* Post 8vo, 2s. 6d.

Krummacher (*Dr. F. W.*)—*The Suffering Saviour. Crown* 8vo, 6*s.*
'To the devout and earnest Christian the volume will be a treasure indeed.'—*Wesleyan Times.*

Lange (*J. P., D.D.*)—*The Life of Our Lord Jesus Christ. Edited,* with additional Notes, by Prof. MARCUS DODS, D.D. Second Edition, in Four Vols. 8vo, Subscription price, 28s. [*Continued on next page.*

Lehmann (Pastor E.)—Scenes from the Life of Jesus. Cr. 8vo, 3s. 6d.

'There is in these lectures a tender sympathy, and a spiritual devoutness and simplicity, which gives to them a real charm.'—*Literary World.*

Lilley (J. P., D.D.)—The Lord's Supper: Its Origin, Nature, and Use. Crown 8vo, 5s.

'We know no better modern book more suggestive and helpful.'—*Freeman.*

Muirhead (Rev. L. A., B.D.)—The Times of Christ. (*Bible Class Handbooks.*) 2s.

Naville (Ernest)—The Christ. Translated by Rev. T. J. Després. Crown 8vo, 4s. 6d.

Nicoll (W. R., LL.D.)—The Incarnate Saviour: A Life of Jesus Christ. New Edition, crown 8vo, 3s. 6d.

'It commands my warm sympathy and admiration.'—*Canon Liddon.*

Ross (C., M.A.)—Our Father's Kingdom: Lectures on the Lord's Prayer. Crown 8vo, 2s. 6d.

Ross (Rev. David M., D.D.)—The Teaching of Jesus. (*Bible Class Handbooks.*) Price 2s.

Salmond (Principal)—The Life of Christ. Bible Class Primers. Paper covers, 6d.; cloth, 8d.

Scrymgeour (Wm.)—Lessons on the Life of Christ. (*Bible Class Handbooks.*) 2s. 6d.

'A thoroughly satisfactory help to teacher and scholar.'—*British Messenger.*

Stalker (Jas., D.D.)—A Life of Christ. Bible Class Handbooks. Crown 8vo, 1s. 6d.; large type Edition, handsomely bound, 3s. 6d.

Steinmeyer (Dr. F. L.)—The Miracles of Our Lord: Examined in their Relation to Modern Criticism. 8vo, 7s. 6d.

Steinmeyer (Dr. F. L.)—The History of the Passion and Resurrection OF OUR LORD, in the Light of Modern Criticism. 8vo, 6s. *net.*

'Will well repay earnest study.'—*Weekly Review.*

Stier (Dr. Rudolph)—On the Words of the Lord Jesus. Eight vols. 8vo (or the Eight vols. bound in FOUR), £2, 2s. *net.* Separate volumes may be had, price 6s. *net.*

'The whole work is a treasury of thoughtful exposition.'—*Guardian.*

Ullmann (Dr. Carl)—The Sinlessness of Jesus: An Evidence for Christianity. New Edition, crown 8vo, 5s.

'Ullmann has studied the sinlessness of Christ more profoundly, and written on it more beautifully, than any other theologian.'—FARRAR'S *Life of Christ.*

Weiss (Dr. Bernhard)—The Life of Christ. Three vols. 8vo, 18s. *net.*

'From the thoroughness of the discussion and clearness of the writer, we anticipate a very valuable addition to the Great Biography.'—*Freeman.*

Wendt (Prof. H. H.)—The Teaching of Jesus. Two vols. 8vo, 21s.

'A brilliant and satisfactory exposition of the teaching of Christ.'—*Expositor.*

The Voice from the Cross: A Series of Sermons on Our Lord's Passion, by Eminent Preachers of Germany. Edited and Translated by WM. MACINTOSH, M.A., F.S.S. Crown 8vo, 5s.

'It is certain to be welcomed with devout gratitude by every evangelical Christian in Britain.'—*Christian Leader.*

THE WORLD'S EPOCH-MAKERS.

A Series of Biographical Studies dealing with Prominent Epochs in Theology, Philosophy, and the History of Intellectual Development.

EDITED BY OLIPHANT SMEATON.

Each Volume contains on an average 250 pages, and is published at 3s. The Volumes will *not* appear in strict chronological sequence.

I. BUDDHA AND BUDDHISM. The First Bursting of the Fetters of Ignorance and Superstition. By ARTHUR LILLIE, London. [*Now ready.*

II. SOCRATES. The Moral Awakening of the Western World. By Rev. J. T. FORBES, M.A., Glasgow. [*In the Press.*

III. PLATO. By Professor D. G. RITCHIE, M.A., University of St. Andrews. [*Now ready.*

IV. MARCUS AURELIUS AND THE LATER STOICS. The Last and the Greatest Age of Stoicism. By F. W. BUSSELL, D.D., Vice-Principal of Brasenose College, Oxford.

V. ORIGEN AND GREEK PATRISTIC THEOLOGY. By Rev. W. FAIRWEATHER, M.A. [*Now ready.*

VI. AUGUSTINE AND LATIN PATRISTIC THEOLOGY. By Rev. Professor B. B. WARFIELD, D.D., Princeton.

VII. MUHAMMAD AND HIS POWER. By P. DE LACY JOHNSTONE, M.A.(Oxon.). [*Now ready.*

VIII. ANSELM AND HIS WORK. By Rev. A. C. WELCH, B.D. Glasgow. [*Now ready.*

IX. FRANCIS AND DOMINIC AND THE MENDICANT ORDERS. By Rev. Professor J. HERKLESS, D.D., University of St. Andrews. [*Now ready.*

X. SCOTUS ERIGENA AND HIS EPOCH. By R. LATTA, Ph.D., D.Sc., Professor of Moral Philosophy in the University of Aberdeen.

XI. WYCLIF AND THE LOLLARDS. By Rev. J. C. CARRICK, B.D.

XII. THE MEDICI AND THE ITALIAN RENAISSANCE. By OLIPHANT SMEATON, M.A., Edinburgh. [*Now ready.*

[*Continued on next page.*

THE WORLD'S EPOCH-MAKERS—*continued.*

XIII. THE TWO BACONS AND EXPERIMENTAL SCIENCE. Showing how ROGER BACON prepared the way for FRANCIS BACON, LORD VERULAM. By Rev. W. J. COUPER, M.A.

XIV. SAVONAROLA. By Rev. G. M'HARDY, D.D. [*Now ready.*

XV. LUTHER AND THE GERMAN REFORMATION. By Rev. Principal T. M. LINDSAY, D.D., U.F.C. College, Glasgow. [*Now ready.*

XVI. CRANMER AND THE ENGLISH REFORMATION. By A. D. INNES, M.A.(Oxon.), London. [*Now ready.*

XVII. CALVIN AND THE REFORMED THEOLOGY. By Rev. Principal SALMOND, D.D., U.F.C. College, Aberdeen.

XVIII. PASCAL AND THE PORT ROYALISTS. By Professor W. CLARK, LL.D., D.C.L., Trinity College, Toronto. [*Now ready.*

XIX. DESCARTES, SPINOZA, AND THE NEW PHILOSOPHY. By Rev. Professor J. IVERACH, D.D., U.F.C. College, Aberdeen. [*Now ready.*

XX. WILLIAM HERSCHEL AND HIS WORK. By JAMES SIME, M.A., F.R.S.E. [*Now ready.*

XXI. WESLEY AND METHODISM. By F. J. SNELL, M.A.(Oxon.). [*Now ready.*

XXII. LESSING AND THE NEW HUMANISM. Including Baumgarten and the Science of Æsthetics. By Rev. A. P. DAVIDSON, M.A.

XXIII. DAVID HUME AND HIS INFLUENCE ON PHILOSOPHY AND THEOLOGY. By Professor J. ORR, D.D., Glasgow. [*Now ready.*

XXIV. ROUSSEAU AND NATURALISM IN LIFE AND THOUGHT. By Professor W. H. HUDSON, M.A., Leland Stanford Junior University, California. [*Now ready.*

XXV. KANT AND HIS PHILOSOPHICAL REVOLUTION. By Professor R. M. WENLEY, D.Sc., Ph.D., University of Michigan.

XXVI. SCHLEIERMACHER AND THE REJUVENESCENCE OF THEOLOGY. By Professor A. MARTIN, D.D., New College, Edinburgh.

XXVII. HEGEL AND HEGELIANISM. By Professor R. MACKINTOSH, D.D., Lancashire Independent College, Manchester. [*Now ready.*

XXVIII. NEWMAN AND HIS INFLUENCE. By C. SAROLEA, Ph.D., Litt. Doc., University of Edinburgh.

XXIX. EUCLID: HIS LIFE AND SYSTEM. By THOMAS SMITH, D.D., LL.D., Edinburgh. [*Now ready.*

BIBLE CLASS PRIMERS.

EDITED BY REV. PRINCIPAL SALMOND, D.D.

In paper covers, 6d. each; free by post, 7d. In cloth, 8d. each; free by post, 9d.

The Life of Abraham. By Rev. C. A. SCOTT, M.A.
The Making of Israel. By Rev. C. A. SCOTT, M.A.
The History of Egypt. By Professor R. G. MURISON, B.D.
The Life of Moses. By Professor IVERACH, D.D.
The Mosaic Tabernacle. By Rev. J. ADAMS, B.D.
Joshua and the Conquest. By Professor CROSKERY, D.D.
The Period of the Judges. By Professor J. A. PATERSON, D.D.
The Kings of Judah. By Professor GIVEN, D.D.
The Kings of Israel. By Rev. W. WALKER, M.A.
The Life of David. By the late Rev. PETER THOMSON, M.A.
The Life and Reign of Solomon. By Rev. RAYNER WINTERBOTHAM, M.A., LL.B.
Elijah and Elisha. By Rev. R. G. MACINTYRE, B.D.
Babylonia and Assyria. By Professor R. G. MURISON, B.D.
The Prophet Jeremiah: His Life and Times. By JOHN ROBSON, D.D.
The Exile and the Restoration. By Professor A. B. DAVIDSON, D.D.
The Minor Prophets. By Rev. JOHN ADAMS, B.D.
The Story of Jerusalem. By Rev. HUGH CALLAN, M.A.
Historical Connection between the Old and New Testaments. By Professor JOHN SKINNER, D.D.
The Life of Christ. By Principal SALMOND, D.D.
The Miracles of Our Lord. By Professor LAIDLAW, D.D.
The Parables of Our Lord. By Principal SALMOND, D.D.
Our Lord's Illustrations. By Rev. ROBERT RESKER.
The Truth of Christianity. By Professor IVERACH, D.D.
Our Christian Passover. By C. A. SALMOND, D.D.
The Life of St. John. By PATON J. GLOAG, D.D.
The Life of the Apostle Peter. By Principal SALMOND, D.D.
The Life of Paul. By PATON J. GLOAG, D.D.
The History of the English Bible. By Rev. W. B. THOMSON, B.D.
The Historical Geography of Palestine. By S. R. MACPHAIL, D.D.
Christian Character. By Professor T. B. KILPATRICK, D.D.
Christian Conduct. By Professor T. B. KILPATRICK, D.D.
The Sabbath. By Principal SALMOND, D.D.
The Kingdom of God. Three Parts. By Rev. F. HERBERT STEAD, M.A.
Outlines of Early Church History. By the late H. W. SMITH, D.D.
History of the Reformation. By Professor WITHEROW, D.D.
The Shorter Catechism. Three Parts. By Principal SALMOND, D.D.
Outlines of Protestant Missions. By JOHN ROBSON, D.D.
The Free Church of Scotland. By C. G. M'CRIE, D.D.

The Seven Churches of Asia; or, The Seven Golden Candlesticks. By Miss DEBORAH ALCOCK. Cloth, 1s.

Bible Words and Phrases. Explained and Illustrated. By CHARLES MICHIE, M.A. Cloth, 1s.

DR. STALKER'S WORKS.

In crown 8vo, Large Type Edition, 3s. 6d.;
Cheaper Edition, 1s. 6d.,

1. THE LIFE OF JESUS CHRIST.

By Rev. Prof. JAMES STALKER, D.D.

'No work since "Ecce Homo" has at all approached this in succinct, clear-cut, and incisive criticism on Christ as He appeared to those who believed on Him.'—*Literary World.*

'A vivid, picturesque style is the one thing which never grows old or loses its charm. The notes have been carefully revised and brought up to date, the best literature which has appeared since its first issue being skilfully noted. This new edition should be got and placed beside the old. It is one of the few books of which we may afford to have two copies.' —*Expository Times.*

'Even with all our modern works on this exhaustless theme, from Neander to Farrar and Geikie, there is none which occupies the ground of Dr. Stalker's. . . . We question whether any one popular work so impressively and adequately represents Jesus to the mind.' *Christian.*

Uniform with the above in Size and Price,

2. THE LIFE OF PAUL.

By Rev. Prof. JAMES STALKER, D.D.

'Surpassingly excellent. . . . Dr. Stalker gives a masterly miniature, and thousands will see more of Paul in it than in the life-sized portraits. . . . He has the gift of vivid writing; he sketches and colours with words; he does more, he vivifies persons and scenes by his inspiring sentences. Those who wish to pursue the subjects of study suggested by the noble career of Paul, will here find ample guidance for their more thorough research. We have not seen a handbook more completely to our mind.'— C. H. SPURGEON in *Sword and Trowel.*

'A gem of sacred biography.'—*Christian Leader.*

'We cannot speak too highly of the way in which our author has handled his material. . . . Dr. Stalker, as in his "Life of Christ," becomes thoroughly original in his treatment, and we have a feeling that what we are reading is not only new, but true.'—*Ecclesiastical Gazette.*

By Professor H. V. HILPRECHT.

EXPLORATIONS IN BIBLE LANDS DURING THE NINETEENTH CENTURY.

In One Large Volume, price 12s. 6d. net.

Messrs. Clark have pleasure in drawing special attention to this important work. In the opinion of a well-known scholar in this country, 'it should be hailed as by far the best account of the Explorations. It is minute, but never obscure, and it is most interesting in every part.' The volume contains over 700 pages, and is enriched by over 200 Plates and Four Maps specially drawn for it.

'This work of Professor Hilprecht's will be welcomed by all students of human origins; for the account which he gives of the systematic explorations for the first time reveals to us the astonishing discoveries that have been made.'—*Times.*

'This admirable book may be heartily commended to the ordinary reader who would know the story of excavations in Bible lands.'—*Guardian.*

By Professor A. H. SAYCE, M.A., LL.D., Oxford.

THE RELIGIONS OF ANCIENT EGYPT AND BABYLONIA.

The Gifford Lectures on the Ancient Egyptian and Babylonian Conception of the Divine. Post 8vo, price 8s. net.

'Extremely interesting. . . . One can have no guide in these complex subjects more learned or more considerate to his readers' difficulties than Professor Sayce. He always writes from the amplest knowledge, and he always writes clearly.'—*Spectator.*

'Dr. Sayce has in the present volume given the learned world a very distinctly epoch-making book.'—*Record.*

By Rev. W. PROFEIT, M.A.

THE CREATION OF MATTER;

Or, Material Elements, Evolution, and Creation. In crown 8vo, Second Edition, price 2s. net.

'A storehouse of information, takes cognisance of the most recent discoveries. Packed with thought, but there is no obscurity. A timely and able volume.'—*Methodist Recorder.*

'It is an education to study this book. It will strengthen the faith and deepen the wonder of all Christian thinkers who turn over its pages.'—*London Quarterly Review.*

'The book deserves careful study. It is modestly written, and is full of reliable matter. It ought to be widely read and should be of great use.'—*Critical Review.*

THE OLDEST CODE OF LAWS IN THE WORLD.

The Code of Laws Promulgated by HAMMURABI, King of Babylon, B.C. 2285–2242. Translated by C. H. W. JOHNS, M.A., Queens' College, Cambridge. Crown 8vo, price 1s. 6d. net.

'An excellent and most seasonable publication.'—*Critical Review.*

'Commendably clear and concise. This little volume will acquaint a wide circle of English students with a code which was for two thousand years a text-book in Babylonian schools, and which must have directly and indirectly influenced the legislation of the whole of Western Asia for many ages, and must therefore have helped to mould the laws of the Israelites.'—*Christian World.*

BY THE LATE PROFESSOR A. B. DAVIDSON, D.D., LL.D.

THE THEOLOGY OF THE OLD TESTAMENT.

(International Theological Library Series.)

Edited by Principal Salmond, D.D.

In post 8vo, price 12s.

OLD TESTAMENT PROPHECY.

Edited by Professor J. A. Paterson, D.D.

In demy 8vo, price 10s. 6d. net.

THE CALLED OF GOD.

With Biographical Introduction by A. Taylor Innes, M.A., Advocate, and Two Portraits. Post 8vo, price 6s.

'The "biographical introduction" adds greatly to the value of a volume which will be prized not merely by Dr. Davidson's old students, but by many who did not enjoy the acquaintance of one of the most characteristic, profound, and inspiring of Scottish scholars and theologians.'—*Bookman.*

'These sermons will be a possession for ever to Dr. Davidson's old students, and all who knew him will feel the subtle charm of the book. Its crowning mercy is the biographical introduction, which is the key to the self-revelation of sermons that deserved to be handed down to future generations. *Weekly Leader.*

'No recent volume of biblical studies deserves or will receive a warmer welcome from the ministry of all our churches.'—*Baptist Times.*

WAITING UPON GOD.

A Further and Final Selection of Sermons.

In post 8vo, price 6s.

Contents: Waiting upon God—The Servant of the Lord—David Repentant—I know that my Redeemer Liveth—The Temptation—The Transfiguration—A Father's Faith and its Reward—Christ's Authority—The Growth of God's Kingdom—Bid me Come unto Thee—It is Finished—The Power of His Resurrection—A Great Cloud of Witnesses—An Open Door—The Book of Revelation.

'All through the book we meet with flashes of true insight and almost startling examples of that deep experimental knowledge of the human heart at its worst and its best, which is so characteristic of Davidson's preaching. . . . A striking book.'—*Glasgow Herald.*

'These are remarkable sermons. They abound in ripe reflection, in sure analysis of motive and character, in a large-hearted understanding of men and things; and they handle the problems of personal religion with the subdued yet tenacious faith which only long experience and much consideration can give.'—*Scotsman.*

OUTLINES OF PASTORAL THEOLOGY.

For Young Ministers and Students. Edited by the late Prof. W. HASTIE, D.D. In crown 8vo, price 1s. 6d. net.

By Professor C. A. BRIGGS, D.D., New York.

NEW LIGHT ON THE LIFE OF JESUS.

In post 8vo, price 4s. 6d. net.

This Volume does not propose to give a new life of Jesus Christ, but to give new light upon the life of our Lord which has come to the author in his recent studies. This new light solves most of the difficult problems of the Gospels, fills up the chasm between the Synoptists and the Gospel of John, and satisfies the most searching inquirers of modern higher criticism and historical criticism.

By R. D. SHAW, M.A., D.D., Edinburgh.

THE PAULINE EPISTLES.

Introductory and Expository Studies. In demy 8vo, price 8s. net.

'A thoroughly good and useful book, which could hardly be improved. . . . Dr. Shaw is an acute and able expositor, and his work is based on sound principles. We hope that it may be widely read and appreciated.'—*Guardian.*

'This book is, without doubt, one of the ablest as well as one of the most interesting contributions to the subject made during recent years.'—*Christian World.*

'We congratulate Dr. Shaw on his learned, varied, and interesting book.'—*Spectator.*

THE CHRIST OF HISTORY AND OF EXPERIENCE.

By DAVID W. FORREST, D.D., Edinburgh. In post 8vo, New and Cheaper Edition, price 6s.

'An exceedingly able treatment of a great and important subject.'—The late Professor CALDERWOOD.

'An eminently stimulating and improving book.'—*Glasgow Herald.*

'Displays marked ability, and possesses unusual interest.'—*Manchester Guardian.*

WORKS BY THE REV. W. L. WALKER.

Now ready, in 8vo, price 9s.,

THE CROSS AND THE KINGDOM,

As Viewed by Christ Himself and in the Light of Evolution.

This book is intended as a defence and restatement of the Evangelical doctrine of the Cross, based on the teaching of Christ in the first three Gospels and on His work as the Founder of the Kingdom of God—freed from some misconceptions and from certain objections that have been widely felt and sometimes urged against the doctrine.

SUMMARY OF CONTENTS.—The Necessary Implication of the Cross—The Reality of our Lord's References to His Cross—The Cross as Viewed by Christ—The Interpretation of the Cross—The Cross in the Light of Evolution—Index.

In 8vo, Second Edition, price 9s.,

THE SPIRIT AND THE INCARNATION,

In the Light of Scripture, Science, and Practical Need.

'Mr. Walker's work is of real importance, and it may be hoped that out of its learned and thoughtful pages many readers for whom the older definitions have lost their significance will draw comfort and inspiration.' —*Academy.*

'A GREAT BOOK. It may be questioned whether in recent years there has appeared, at home or abroad, any theological work more deserving of careful study. He who intelligently reads it once will inevitably read it again and again.' —Professor MARCUS DODS in the *British Weekly.*

'The standard authority for biblical students of the present generation.'—*Times.*

In Four Volumes, imperial 8vo (of nearly 900 pages each).
Price per Volume, in cloth, 28s.; in half morocco, 34s.,

A DICTIONARY OF THE BIBLE,

Dealing with its Language, Literature, and Contents, including the Biblical Theology.

Edited by JAMES HASTINGS, M.A., D.D., with the Assistance of J. A. SELBIE, D.D., and, chiefly in the Revision of the Proofs, of the late A. B. DAVIDSON, D.D., LL.D., Edinburgh; S. R. DRIVER, D.D., Litt.D., Oxford; and H. B. SWETE, D.D., Litt.D., Cambridge.

Full Prospectus, with Specimen Pages, from all Booksellers, or from the Publishers.

'We offer Dr. Hastings our sincere congratulations on the publication of the first instalment of this great enterprise. . . . A work was urgently needed which should present the student with the approved results of modern inquiry, and which should also acquaint him with the methods by which theological problems are now approached by the most learned and devout of our theologians.'—*Guardian.*

'We welcome with the utmost cordiality the first volume of Messrs. Clark's great enterprise, "A Dictionary of the Bible." That there was room and need for such a book is unquestionable. . . . We have here all that the student can desire, a work of remarkable fulness, well up to date, and yet at the same time conservative in its general tendency, almost faultlessly accurate, and produced by the publishers in a most excellent and convenient style. We can thoroughly recommend it to our readers as a book which should fully satisfy their anticipations. . . . This new Dictionary is one of the most important aids that have recently been furnished to a true understanding of Scripture, and, properly used, will brighten and enrich the pulpit work of every minister who possesses it. . . . We are greatly struck by the excellence of the short articles. They are better done than in any other work of the kind. We have compared several of them with their sources, and this shows at once the unpretentious labour that is behind them. . . . Dr. A. B. Davidson is a tower of strength, and he shows at his best in the articles on Angels, on Covenant (a masterpiece, full of illumination), and on Eschatology of the Old Testament. His contributions are the chief ornaments and treasure-stores of the Dictionary. . . . We are very conscious of having done most inadequate justice to this very valuable book. Perhaps, however, enough has been said to show our great sense of its worth. It is a book that one is sure to be turning to again and again with increased confidence and gratitude. It will be an evil omen for the Church if ministers do not come forward to make the best of the opportunity now presented them.'—EDITOR, *British Weekly.*

'Will give widespread satisfaction. Every person consulting it may rely upon its trustworthiness. . . . Far away in advance of any other Bible Dictionary that has ever been published in real usefulness for preachers, Bible students, and teachers.'—*Methodist Recorder.*

'This monumental work. It has made a great beginning, and promises to take rank as one of the most important biblical enterprises of the century.'—*Christian World.*

N.B.—An EXTRA VOLUME, containing a number of large and important Articles, together with INDEXES to the whole Work and special MAPS, is in the Press, and will be published in 1904.

EDINBURGH: **T. & T. CLARK,** 38 GEORGE STREET.

Date Due

SEP 30 1963
OCT 10 1964
SEP 5 1974
Oct 30

PRINTED IN U. S. A.

232.954
R823

Ross, David Morison
AUTHOR

The teaching of Jesus.
TITLE

232.954
R823 Ross, David Morison
The teaching of Jesus.

11284